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THE

MISSIONARY HERALD.

VOL. XCIII. — JULY, 1897. — NO. VII.

ASIDE from the material to be found in this number of the *Herald* for use in the Missionary Concert for July, we would refer our readers to the pamphlet, published by the Board, on "The Medical Arm of the Missionary Service," prepared by the late Dr. Alden, containing a remarkable series of testimonials as to the value of this branch of the work, secured from devoted missionary physicians in various parts of the world. The standard work on the subject is Dr. John Lowe's volume, "Medical Missions," published by the F. H. Revell Company, New York.

The Concert on Medical Missions.

WE make another call for Bible Picture Rolls, those issued by the Providence Company or of any other style. Our friends can have little conception of the value of these large picture rolls at mission stations, where by means of them the natives are taught Christian truth in a most effective way. Sets of these pictures for any past year will be gladly received and forwarded to our missionaries, who are eagerly asking for them.

Send Bible Picture Rolls.

MANY persons purpose to give ultimately some portion of their possessions to the American Board, though needing during their lifetime the income derived from their property, and they are at a loss to know how to secure this income, and yet make sure that the final disposition shall be according to their desires. They are made anxious both on account of the difficulty of investment and the uncertainties attending the settlement of estates. A feasible way of accomplishing both their desires — a way of which many have already availed themselves — is to transfer at once to the American Board the money or the securities they would give, obtaining from the Board a guarantee that they shall be paid, semi-annually during their lives, a stipulated sum. Of course the Board could pay only such a sum as would be equivalent to a moderate rate of interest, and it could enter into no obligations which would be likely to extend over a very long series of years. But its guarantee is such as would be unquestioned, and the donor would secure his annual income, and would also be assured that his gift would go, without cost of a penny, into the treasury for the sending of the gospel to the "regions beyond." Any of our friends who are in the condition suggested by this paragraph are invited to correspond with the treasurer in reference to an arrangement by which they can make sure of their annual income during life, and also that the portion of their property they design to give for foreign missions shall not fail to be so used.

Ante-mortem Gifts.

Items from Turkey.

NOTWITHSTANDING the large amount of space given in this number to letters from our Turkish missions, there are items of much interest from many stations not there mentioned. In Cesarea there is a movement looking toward a union in school work between the Gregorians and Protestants, and the head of the Gregorian community has announced publicly that there should be perfect liberty for all to attend Protestant services. These services are crowded as never before. Mr. Fowle, in a tour through the out-stations of Cesarea, which he describes as one of the hardest and least hopeful journeys he had ever made, yet found, in spite of discouragements, audiences more ready to listen than ever before. In referring to these dark features Mr. Fowle says: "It would be far pleasanter to report only the hopeful things and pass over in silence or in meaningless generalities the discouragements; that might help you to an ecstasy of joy, but would it lead you to an *agony of prayer?* It is the latter that is needed in behalf of these congregations." Dr. Christie reports that the school at Tarsus has not been closed for a day even, by reason of the troubles, and that letters from various places in the district bring cheering news of quickened spiritual interest. Forty-one students at Tarsus give every evidence of having begun a new life. From Smyrna and out-stations it is reported that, notwithstanding the sad financial straits they are in, there is a steady and healthful growth. There are 170 pupils on the school register at that city, and 150 at Manisa.

The Revival among the Zulus.

SINCE the letters from the Zulu Mission were in type, fuller tidings have come concerning the remarkable revival that is now progressing at all the stations in Natal. We have no room for these letters in our present issue, and can only say here that such a work of grace as has never been witnessed in the Colony is now going on, leading to conviction of sin and conversion to Christ, with every evidence that it is a work of the divine Spirit. The year 1897 will hereafter be as memorable among the churches of Natal as is the year 1857 among the churches of America.

The Bible Societies.

THE British and Foreign Bible Society, at its recent annual meeting, reported its receipts as nearly $11,000 in excess of those of the present year, amounting to $642,000. The total issues of the society since its organization in 1804 amount to 151,142,802. The committee report that they have "thus far taken up with glad alacrity every item of translation and revision work that has been brought before them with sufficient evidence as to its excellence and missionary usefulness." Would that our American Bible Society were placed in a similar financial condition, so that it could aid, as now it cannot, in the work of translating and publishing the Bible in several languages where the call for such work is pressing.

Relief in South Africa.

IT is gratifying to learn that in Bechuanaland, especially in the territory occupied by Chief Khama, the distress caused by drought, locusts, and the rinderpest is somewhat relieved. Aid has been forwarded from England, chiefly through the agency of the London Missionary Society. There was an absolute dearth of grain, but food was supplied, and especially seed, so that now a harvest is being gathered which gives promise to save the district from further famine.

Financial.

THE report of receipts for the month of May and for three fourths of our financial year, compared with the corresponding periods last year, is not reassuring. Let it be borne in mind that the increase of nearly $15,000 in *special* donations, chiefly for orphans and sufferers by famine, does not help in the least in meeting appropriations for the regular work, so that the decrease is practically greater than would appear from the figures below. Less than three months remain. Napoleon once said, near the close of a dark day, "There is time before night for a victory." The weeks before our financial year closes are enough to change the adverse balance, if the task is taken hold of with prayer and courage and devotion. The Spirit of God is moving mightily upon the hearts of men in several of our missions, causing such a wave of revival as they have seldom, if ever before, reported. Shall there not be a swift and glad response from churches and individuals in this land, so that this blessed work may not be crippled for lack of supplies? The following is the statement for May and for nine months: —

	May, 1896.	May, 1897.
Regular donations	$28,600.40	$29,103.20
Donations for special objects	2,881.59	2,143.78
Legacies	21,577.81	12,989.73
Total	$53,059.80	$44,236.71

	9 mos. last year.	9 mos. this year.
Regular donations	$296,376.56	$265,788.43
Donations for special objects	32,199.98	47,098.74
Legacies	105,036.40	59,215.45
Total	$433,612.94	$372,102.62

Decrease in regular donations for nine months, $30,588.13; *increase* in special donations, $14,898.76; *decrease* in legacies, $45,820.95; *total decrease* in nine months, $61,510.32.

Christian Endeavor Convention.

CHRISTIAN ENDEAVOR hosts will soon be on their way across the continent for their annual convention, to be held this year in San Francisco. We are glad to know that the subject of missions is to be kept, as it has been heretofore in their conventions, well in the front, and that these young Christians, so full of enthusiasm and zeal, will have set before them in effective ways the truth that zeal should be according to knowledge and that they are to seek "not to be ministered unto, but to minister." The presence of the president of the United Society, Dr. F. E. Clark, so soon after his return from his missionary visit to India and South Africa, cannot fail to give a special missionary coloring to the convention. May God's blessing abide richly upon the assembly!

Aid from Great Britain.

FRIENDS of the Armenians in Great Britain are raising large sums of money to forward to the relief agencies, and Miss Ida Mellinger, recently of Oorfa and Smyrna, having been in England, has been welcomed most heartily and asked to speak in a great number of places in England and Ireland. Miss Mellinger seems to have won the ear of the British public, and most generous responses have been made to her appeals, money being sent to the district agencies in Turkey, much of it through Mr. W. W. Peet.

Church Missionary Society of England.

The Ninety-eighth Anniversary of the Church Missionary Society was held in Exeter Hall on May 4. Large crowds were present at eight separate meetings. The Archbishop of Canterbury presided, and the report of the Home Secretary showed that the ordinary receipts of the year exceeded by $75,000 those of last year, amounting to $1,388,000, besides which there were receipts from special funds and the "Three Years' Enterprise," amounting to $215,000. But, on the other hand, the expenditures were greatly increased, so that there was an adverse balance of $115,000. To reduce this balance certain reserve funds were used, leaving a net deficiency of about $45,000. It is proposed to make special contributions on June 30 to meet this deficit. Naturally at the present time in Great Britain reference is constantly made to Queen Victoria's reign of sixty years, and the Church Missionary Society recalls the fact that when the Queen came to the throne there were in connection with the Society only three natives ordained to the ministry, while during these sixty years 540 have been ordained. Ten years ago, at the time of the Queen's Jubilee, the Society had sent out 900 missionaries, while during this last decade nearly 700 have been added to the roll. It was in that year, 1887, that the committee definitely adopted the policy of refusing no candidate on financial grounds. The past year has witnessed the largest number of adult baptisms on its records, namely, 7,700, a fact accounted for by the great ingathering in Uganda, where 3,751 adults have been admitted to the church. God be praised for the noble work accomplished by the Church Missionary Society!

A Marvelous Story.

The *Missionary Herald* has seldom given a more remarkable story than that told by Mr. Price in his journal of the tour made in November last through the Mortlock group. The record is truly marvelous. Here are separate islands, with no resident missionary upon them, where gross heathenism has been dominant, but the Spirit of God has wrought upon the hearts of these islanders and transformed the social life of many of these little communities. No less than 509 were received into the churches of the islands during this tour, while the reception of others was postponed till after further testing. It is not to be supposed that these converts are stalwart Christians, fully instructed in doctrine or altogether consistent in practice; but they have renounced their heathen customs and have put on the garments of civilization, have built churches and established schools, and are on the way to better things. If no untoward events occur, we may look for yet larger growth, and for the preparation on these islands of evangelists who may carry the gospel to the western Carolines, which are still bound in heathenism. Much as we give from Mr. Price's journal in this number, we have been constrained to omit his account of many islands of the Mortlock group.

Why Not?

Miss Shattuck, writing from Oorfa, Central Turkey, says that, in addition to the relief and industrial and school work, there is no end to the blessed *spiritual* work to be done for all classes of people. "Oh, why does not our Board seize the opportunity for reaping seed long since sown in weariness, faintness, drought, and desert? We ought to have more missionaries, men and women. We have a glorious work before the Lord shall come — a work peculiarly important in this land." Who will answer Miss Shattuck's question?

A Medical Missionary's Trials.

Dr. J. A. Anderson, of the China Inland Mission, narrates one or two personal incidents which illustrate the difficulties a physician meets in treating patients in China, especially the women. On one occasion, when urgently called to prescribe for a sick lady, he asked to see her, but he was politely told that this would be against their rules of good breeding, and that the friends could explain the character of the disease. When the doctor insisted, the friends looked surprised and asked what he wanted to see her for. He suggested that, for example, he needed to feel her pulse. "All right," they said; and the doctor was accordingly led up to the door of the sick woman's room, and by putting his arm around the door he could reach the patient, who remained unseen. The doctor then said that he must see her tongue. Though the friends demurred, it was finally arranged that through a hole in the paper window the woman might show her tongue to the doctor, who was standing outside. This was all the sight of the patient the doctor could secure. In another case a Chinese notable, a Mr. Li, sent for Dr. Anderson to prescribe for his wife. The son of this man had been previously cured by Dr. Anderson, and great confidence was felt in his skill. But on arriving at the house the friends told the doctor that it would be against the rules of propriety for him to see the lady, to which he replied that it was agains his rules to prescribe until he had seen her. He was then questioned as to why it was necessary that he should see her. His answer was that he must first discover the disease before he knew what medicines to give; to which the son of Mr. Li answered that he could tell the disease his mother was suffering from, and he informed the doctor that it was toothache. After much discussion consent was finally given that the doctor should inspect the tooth, when he announced that no medicines could avail anything, but that the tooth should be removed. The whole company was greatly astonished at this decision. "What! just pull it right out," said Lady Li. After renewed assurances that this was the thing to be done, consent was given and the tooth was removed. Lady Li was delighted. Her toothache was cured as if by magic. Not only so, but she felt herself to be an illustrious woman. No other lady of her acquaintance ever had a tooth extracted, and she was quite proud of her distinction.

The Massacre at Tocat.

Reports come to us from Sivas, through Mr. Perry, that the native preacher at Tocat and his family and the Bible-reader were protected by their Moslem neighbors during the recent massacre in that town. It was a narrow escape. The number killed at Tocat is set down as 150, not including the loss in the villages. An attack at Sivas was anticipated for a time, but late reports give better assurances of quiet. But the strain of the alarm was a heavy tax upon the people. The tribunal at Tocat, which tried the Turks implicated in the massacre of Armenians, has passed sentence upon twenty-one persons; nine of them were condemned to death, one to fifteen years' imprisonment, seven to ten years', and others for a shorter period. If these sentences are executed, a profound impression will be made upon the large population of Turkey; but the *London Times* reports that such has been the delay that the British Ambassador has called the attention of the Porte to the fact, and has complained of the inefficiency of the tribunal.

A Gift from Fiji.

AMONG the recent contributions to the London "Mansion House Fund," for famine relief in India, is one of a little over $4,000 (£844) *from the Fiji Islands.* In connection with this gift, the English magazine *Work and Workers* may well call attention to the fact that when Queen Victoria ascended the throne, sixty years ago, the Fiji Islands were inhabited by pagan cannibals, to whom not one ray of light from the Christian world had come. These people were peculiarly ferocious. The Wesleyan Society, which in 1838 had planned to commence work within the group, declared in its report of that year that the missionary must prosecute his work "before the sailor and the merchant will dare to frequent those now inhospitable shores." And now we have an illustration of what the missionary has accomplished. The Fiji Islands are Christianized, for out of a population of 125,000 about 100,000 are reported in the government statistics as Wesleyans. The whole face of society has changed. In place of brutal orgies there is an orderly and thriving community, and now the grandchildren of the cannibals, whom it was seriously feared would slay and eat the first missionaries, have sent $4,000 to feed the poor of India.

Missions in Theological Seminaries.

A SIGNIFICANT sign of the times was a conference of theological professors, held in Brooklyn, May 12, 13, with reference to the matter of missionary instruction in theological seminaries. Eight of these seminaries were represented at the conference; namely, Auburn, Yale, Newton, Ursinus, Hartford, New Brunswick, Heidelberg, and Union. The discussions related to the place and scope and methods of missionary instruction to be given in the seminaries, in order to emphasize the missionary idea and to impart to the students the apostolic conception of missions. The following minute was adopted as representing the thought of the professors engaged in the conference: "Resolved, That, being deeply sensible of the opportunities God is opening in the world for the evangelization of men, and believing that those who are preparing for the ministry of the gospel should be thoroughly penetrated with the missionary spirit and inflamed with a passion for the saving of human souls, we, professors in various seminaries of the Church of Jesus Christ, do express our solemn convictions in the things following: —

"In order to the awakening and the maintaining of the true spirit of missions, we recognize the preëminent importance of promoting in our Theological Seminaries such influence as shall develop and enrich the spiritual life of the students, and shall nurture in them habits of devotion and of personal consecration.

"We are of the opinion that some earnest efforts should be made to secure more time on the seminary curricula for instruction in the whole subject of missions; that its biblical, historical, philosophical, practical, and personal aspects should be carefully and extensively set before seminary students, to the end that their affections may be roused and that their minds may be educated to broad and thorough knowledge of the missionary spirit of Christianity and of the development of missions in the past, and present claims of missions upon the ministry and upon all the churches of our Lord.

"We express the hope that, while in our seminaries all branches of instruction should be contributary to the missionary idea, and should converge upon it as the distinctive note of practical Christianity, some individual member of the

Faculty shall be specifically intrusted with the care and development of this subject, to which shall be given an increased proportion of time."

We hail this movement with greatest gratification. It gives formal expression to the conviction that the ministers of Christ, whether they become missionaries in the technical sense or not, should be imbued with the missionary spirit, and should be thoroughly instructed as to missionary history and work, and that this is a large factor in the fitness of an individual to preach the gospel anywhere. Should the whole ministry of Christ be thoroughly imbued with the missionary spirit the kingdom of God would be swiftly and immeasurably advanced. And one of the great ends which theological seminaries should serve is the development of this spirit.

The Doctor in West Africa.

Dr. Wellman, of Bihé, in West Africa, writes of some interesting surgical cases that have come under his care in which the cures seemed to the natives nothing short of miraculous. The influence and prestige of the mission are still increasing by reason of this confidence they have in the skill and kindness of the missionary physician. But it will require time to rid the natives of many of their superstitions. Dr. Wellman mentions an incident connected with his dispensary, where the rule is to treat patients in the order of their coming. Native etiquette requires that the old men should be first served, then the younger men, then the older women, followed by the younger women, then the children, and last of all the slaves. Recently one old man made several ineffectual attempts to be served out of order, but was quietly told to wait his turn. At first he was angry, but he was told that the inflexible rule was, "First come, first served." Shortly afterward he was heard trying to console himself before his attendants by saying that the "white men doubtless followed such an outlandish custom in order that the spirits might be propitious to the medicines."

A Thank-offering.

In the record of receipts in this number of the *Herald* will be found an item of $22 from an Armenian Protestant of Marsovan, Turkey. The story of this gift is most interesting. We learn that the donor had proposed, on reaching his fiftieth year, to make a thank-offering of £50 in view of the prosperity that God had granted him. But in that year the massacres came, and this man's life hung for hours by but a single thread. The mob sought for him by name in the very spot where he had been employed two minutes before the storm broke. A moment later and he would have been locked out of the stone building in which he found shelter. Much of his property was lost, and he doubted whether he could get together enough to pay his debts; but he fared better than he had hoped, and some property remained. Now he proposes to make good his former intention. In carrying out this purpose he divided the £50 into six portions, giving one to the American Board as a thank-offering for the good work it has done, and another portion to the American Bible Society, in remembrance of the fact that a Bible of its publication came into his hands in his childhood, and for the blessings that have come to him by reason of its teachings. Mr. White, of Marsovan, in forwarding the gift, says, "The donor does not wish his name known for he is a quiet man, diligent and honest in business, serving the Lord."

The World-wide Tour of Mr. Mott.

In a summary given by Mr. John R. Mott of the work done by him during his tour for the purpose of promoting Christian life and organizing Christian work among the students of other lands he says: "It has required twenty months to complete the tour. During that time we have traveled nearly 60,000 miles, or considerably more than twice the distance around the world. Work has been carried on in twenty-two different countries, and in forty-four universities, colleges, and schools. Service has been rendered in twenty-one conventions and conferences. These were attended by over 5,500 delegates, of whom fully 3,300 were students and teachers representing 308 institutions of higher learning. We have met personally about 1,300 missionaries, representing over eighty different missionary agencies. We have had extended interviews with hundreds of these, as well as with government officials, merchants, and many native pastors, teachers, and students." Among the results attained may be mentioned the fact that over 2,200 students and Christian workers have entered into covenant to keep "the morning watch"; 300 students have volunteered to give their lives to Christian work, and over 500 young men, nearly all of them students, have professed to accept Jesus Christ as a personal Saviour. In speaking of the causes of success Mr. Mott says, "Record should be made of the long years of patient and self-denying seed sowing by the missionaries in all the fields visited, without which there could have been no such large ingathering."

Relief Work at Hasskeuy.

From Hasskeuy, a suburb of Constantinople where the Protestant community was so sadly smitten, Miss Cull reports that the bounty of the relief committee is continued and is still needed. A low form of fever is very prevalent and the number of destitute is increasing. There are about 100 children in the schools, while many boys and girls have been sent to Germany, Switzerland, and elsewhere, in the care of those who have been interested in succoring them. The Armenian Patriarch and his leading men are opposed to sending children out of the country, but they express great gratitude for the relief given them in their own land. Miss Cull reports that the Patriarch recently wrote a letter to Miss Griswold, with his own hand, bearing the stamp of the Patriarchate, thanking her for what had been done for his people. The midweek meeting for women continues to be crowded, and the Sunday afternoon service is largely attended.

Plague and Famine.

On April 22, Mr. Abbott could report from Bombay that the plague seemed to be rapidly decreasing, and it was hoped that within a few weeks it would entirely disappear. It is a most remarkable fact that it can be said that no member of the churches of our mission has been attacked by the disease. But on the same day that Mr. Abbott made this report (April 22), Mr. Bruce, who was then at Panchgani, reported that he had news from Satara that the cholera had broken out in the relief camp near that station, and that there had been 400 deaths. It is to be expected that cholera will follow closely in the wake of the famine. In the Madura district April is the harvest season, and Mr. Jones reports from Pasumalai that "there is a fair average crop" throughout the district, and while fever and cholera have not been wanting, there has been no more than the usual amount.

What to See in India.

Dr. John H. Barrows, after his three months in India, visiting the great cities from the Himalayas to Cape Cormorin, in his farewell words on leaving the country, said: "The objects most worth seeing in India, to my thinking, are neither the Himalayas, nor the Taj Mahal, the Tomb of Akbar, nor the Temple of Madura, but the varied triumphs of missionary effort. What a prodigious amount of toil has gone into the Christian vernacular literatures, and what splendid triumphs of faith have enriched the church universal! I have heard much less of the discouragements of missions than I expected. I know how hard-worked and, in the truest sense, self-sacrificing are the Christian missionaries. I know their temptations and sore trials. But I have not heard a single word of doubt with regard to the ultimate evangelization of India. Those who have been here longest have seen the most wonderful changes."

Trebizond.

The report comes from Trebizond, on the Black Sea, that in October, 1895, there were in the city 12,050 Armenian households, but in March of the present year there were only 1,230. Mr. Crawford says that these figures relate to Trebizond residents, though at the present time many village families, or parts of families, have come to occupy some of the vacant houses. Within a circle of from one and one half to eighteen hours from the city there are fifty villages of Armenians, and in these villages there are only five priests and no teachers and no schools. The people are ready to listen to the gospel. Of the Greek-speaking Greeks in Trebizond, of whom there are 10,000, only a few families have welcomed the evangelical preachers, but in other towns along the coast there is a true spirit of inquiry.

Courage Amid Trials.

A personal letter from a missionary in Turkey indicates the spirit with which our brethren are prosecuting their work at a time when they might naturally be discouraged. This good brother says: "What an anxious time you friends at the Rooms must be having! It is inexpressibly sad to see the decrease in the Board's income. But this also is of the Lord, and we must not 'fume and fret' over it. We are to go forward in faith. I never was more sure than I am at this moment that our Christian work will go on to a glorious success. The setbacks are not from God, but from ourselves, and would not be permitted if they were not necessary to our spiritual good and to the permanency of the work."

One Out-station of Turkey.

Rev. H. S. Barnum, of Constantinople, forwards an extract from a letter of a native preacher in one of the out-stations of the Cesarea field in which he says: "Since the Board has diminished its aid by 134 liras, A—— is one of the places to be cut off. We are, therefore, compelled to close our school, which has from fifty to fifty-six pupils, and to deprive our Sunday audience of from 100 to 120 persons of its preaching service. As for me, where I shall go, or what work I shall take up, I have not decided. Alas for the money, labor, and zeal expended in a place which is to be abandoned!" Who is responsible for this abandonment?

MEDICAL MISSIONS.

BY JOHN C. BERRY, M.D., WORCESTER, MASS., LATE OF THE JAPAN MISSION.

THE origin of medical missions is ever an inspiration to the Christian physician. The miracles of healing which followed our Lord's Sermon on the Mount, and his return to Capernaum where he healed the mother of Peter's wife, became rapidly known throughout the city, and "when even was come" the sick were carried to him. Parents with their children, friends with friends, — "all they that had any sick with divers diseases brought them unto him," filling the yard and street about his modest house with a diseased and suffering throng. The great heart of the Saviour was touched; divine authority went out in human sympathy, and he "laid his hands on every one of them and healed them." To a disheartened one he said, "Son, be of good cheer, thy sins are forgiven thee;" to a paralytic, "Take up thy bed and walk;" to a desponding cripple, "I say unto thee, arise;" to a demoniac, "Hold thy peace and come out of him," etc. Blind received sight; the dumb spake and praised God; lepers were cleansed; wasted consumptives and fever-stricken ones felt returning vigor; the possessed, with a blank, forgotten past, thanked God for new life; and the widowed mother rejoiced in the presence of her restored son. In groups the healed ones returned to their homes, and a city of forty thousand rejoiced in the restoration of its sick to health. The work was done and rest secured, and then the great Physician himself sought the stillness and seclusion of nature and held communion with his Father.

Such was the origin of medical missions, and such to-day their model. By the full exercise of the powers of his noble profession the Christian physician seeks to relieve the sick, and at the same time to place them in normal spiritual relation to their God. The world praises his work for humanity as one that is practical and therefore to be applauded and encouraged; but *he* never forgets that if he fails to build upon it spiritual results that shall lead to righteous living, he comes short of the Christ ideal. The saddest disappointment to the medical missionary is to witness a life that he has saved continuing in sin.

What then is the *plan* and the *plant* of the medical missionary of to-day?

The *plan* is to give, to the full extent of his ability, such an expression of love and charity to a sin-stricken and prejudiced humanity as Christ himself would give were he present in person, and to the end that disease may be cured, the Father's love emphasized and the soul won for Christ. Such a service, therefore, is ever to be rendered in Christ's spirit, in Christ's name, by Christ's authority, and for Christ's sake. The Master's methods and the Master's results are his ideals, and he remembers that within the mortal tenement he treats there dwells an immortal spirit which Christ yearns to save.

The *plant* is (1) a consecrated man, thoroughly equipped for his work; (2) a hospital, located in some central station of a mission; a hospital where every assistant, nurse, and employee is a Christian; where the work of the day and of the week is begun in prayer, and where the noblest ideals are ever kept prominent; (3) a nurses' school under positive Christian direction, connected with the hospital, for the training of native Christian women for the nursing of the

sick in hospital and home; (4) one or more dispensaries in outlying villages where such work may most be needed by the mission or by the native church.

The work in the hospital, where order and thoroughness are the daily routine, accomplishes most. Here are trained nurses and assistants, and here, therefore, all delicate surgical work is done. Here the people come for relief from distant parts of the country, and return bearing testimony, as they go, to the love and skill of their benefactor and to the religion that is the spirit of the institution. The work is thorough, the results permanent, and the hospital, therefore, a necessity.

The village dispensary service, however, is deeply interesting and suggests the early experience of our Lord and his disciples. Here we come *to* the people, meet them in their own village, and come into closest touch and sympathy with them. The service is appreciated and the welcome cordial; children, physicians, and village people frequently come out in considerable numbers to welcome the medical missionary as he approaches. His assistants having preceded him, everything is in early readiness the next morning for the day's work. Come with me and witness it. There can be no grander service given to a man to perform. He stands as Christ's representative before a people who know not Christ. Their impressions of what Christianity is, and of what it can do for them, they get from him: his patience, his fortitude, his Christian manliness. The future of individuals and of whole communities depends upon the character he manifests during his day of busy toil. God grant to such workers abundant grace! None need it more.

A temple or hotel has been secured for the service, and palanquins, stretchers, and burden-bearers at an early hour block the street about the building, having brought the sick and made them comfortable on blankets and mattresses spread on the floor of the waiting-room. Names, ages, residences, symptoms, etc., are rapidly recorded on record sheets for future reference; disinfecting solutions, instruments, etc., are got in readiness, and by eight o'clock everything is ready for work. Scriptures are read, a brief address and prayer made, and the work begins. Local physicians coöperate heartily, taking charge of the subsequent treatment of the cases, while in the waiting-room the evangelist is distributing tracts and Scripture portions, or holding conversation with groups of people, answering their questions, explaining Scripture passages, etc. Presents of fruit, hens, ducks, eggs, etc., are brought by the sick for the doctor, but his service is an unselfish and a gratuitous one, and all these things he directs to be distributed among the poor of the village. And when the work of the day is done, and many of the sick have been carried back to their homes, a grand meeting is held in the evening, which large numbers of the people attend. Men and women now listen to the gospel message with a lessened prejudice and with a new conception of a brotherhood in Jesus Christ. The spiritual fruits of the day are gathered, and an impulse given to Christian work in all that region. The fame of our Saviour's miracles "went abroad into all the land," influencing the stolid and prejudiced, together with the "multitude," and to-day medical work on the mission field, properly rendered, carries with it a personal influence that breaks through the thick coat of national and religious prejudice and wins for the physician and for his Lord the loyal allegiance of the recipients. "Why,

herein is a marvellous thing, that ye know not from whence he is, and yet he hath opened mine eyes." Relief from years of suffering, for which heathen gods have been implored in vain, sometimes awakens a gratitude leading even to worship of the physician.

Such is the noble work of medical missions as, in the Master's name, it has been done in many lands by noble men; by Drs. Dalton and Dodge in Jerusalem, when from 1826 to 1835 they fulfilled the Saviour's command to heal the sick and proclaim the coming of God's kingdom; by Dr. Parker in 1834, who, by his remarkable labors of twenty years, did more, according to the testimony of a great English merchant, "to open China to foreign trade than all the embassies of Lord Amherst;" by Drs. Lockhart and Hobson in Shanghai; by Dr. Livingstone in Africa, the pioneer of Christian civilization in the Dark Continent; by Dr. Samuel Green, of Ceylon; by Dr. Scudder, of India; Dr. Grant, of Persia; Dr. West, of Asia Minor, and others who have labored and gone to their rest,— strong men who did so much to make successful the work of their successors. And no nobler men and women have ever labored for Christ and his Church than those who are to-day carrying forward this branch of the service. The value of their labors is appreciated by all, by none more than by their missionary associates; and to young men who may be prepared for medical service, and whose hearts are consecrated to Christ, I would say, consider well the claims of the mission field. No grander service than that which is there offered can be found on earth.

MEDICAL MISSIONARY WORK UNDER THE AMERICAN BOARD.

The first medical missionary sent by the American Board to a foreign land was Dr. John Scudder, who went to Ceylon in 1819, seven years after the first missionary went to India. Dr. Asa Dodge went to Syria in 1832, Dr. Nathan Ward to Ceylon in 1833, Dr. Peter Parker to China in 1834, and Drs. Adams and Wilson to South Africa in 1835, and in the same year, Dr. Grant to Persia. These were the pioneers of a long line of medical missionaries who have done noble service in preparing the way of the Lord in the lands to which the American Board has carried the gospel of Christ.

Since Dr. Scudder went to India in 1819, the American Board has sent out 111 physicians, 92 of them men and 19 women. Of the 92 men, 36 were ordained and 56 unordained. There are at present in the service of the Board 39 physicians, 28 of whom are men (15 ordained) and 11 women. The first woman sent out by the Woman's Board as a physician was Miss M. L. Wadsworth, M.D., who went to Turkey in 1871. Of our missionary forces now in the field one in fourteen is a medical missionary. A brief record of the medical work in the several missions of our Board will be helpful to many of our readers.

West Central African Mission.— Rev. Frederick C. Wellman, M.D., Kamundongo; Miss Rose A. Bower, M.D., Bailundu. One hospital and two dispensaries. Rev. Mr. Currie has also a dispensary at Chisamba.

East Central African Mission. — William L. Thompson, M.D., Mt. Silinda, Gazaland.

Zulu Mission. — Burt N. Bridgman, M.D., Amanzimtote. One hospital and dispensary.

European Turkey Mission. — Rev. Frederick L. Kingsbury, M.D., Samokov.

Western Turkey Mission. — Rev. M. P. Parmelee, M.D., Trebizond; Rev. William S. Dodd, M.D., Cesarea. One hospital and dispensary at Cesarea.

Central Turkey Mission. — The medical work connected with this mission is carried on entirely in connection with the Central Turkey College at Aintab, in which there is a vigorous medical department under the care of Dr. F. D. Shepard and Miss Caroline F. Hamilton, M.D., who have a large hospital and dispensary. These persons, however, are not formally under the appointment of the Board.

Eastern Turkey Mission. — Rev. George C. Raynolds, M.D., Van; Daniel M. B. Thom, M.D., Mardin. Dr. Raynolds has a dispensary at Van, and Dr. Thom both a hospital and dispensary at Mardin.

Marathi Mission, Western India. — Rev. William O. Ballantine, M.D., Miss Julia Bissell, M.D. Dr. Ballantine has a dispensary at Rahuri, and Dr. Bissell one in Ahmednagar. Rev. Henry Fairbank has also a dispensary at Wadale, and Mrs. Dr. Karmarkar one at Bassein.

Madura Mission. — Rev. Edward Chester, M.D., Rev. Frank Van Allen, M.D. Miss Harriet E. Parker, M.D. Both at Dindigul and Madura City there are large hospitals and dispensaries. At the former city the number of cases under treatment, new and old, last year was 21,121, and at Madura City 47,000 patients came from not less than 793 different villages.

Ceylon Mission. — Rev. Thomas B. Scott, M.D., Mrs. Mary E. Scott, M.D., Miss Isabel H. Curr, M.D., Miss Mary H. Irwin, M.D. Two hospitals, with dispensaries. The number of treatments last year, 4,247.

Foochow Mission. — Henry T. Whitney, M.D., Pagoda Anchorage; H. N. Kinnear, M.D., Foochow; Edward L. Bliss, M.D., Shao-wu; Miss Kate C. Woodhull, M.D., Foochow; Mrs. F. E. Goddard, M.D., Foochow. Dr. Woodhull has a hospital for women and children, and three dispensaries in Foochow City. Dr. Whitney has a dispensary at Pagoda Anchorage, Dr. Kinnear a hospital and dispensary at Ponasang, a suburb of Foochow, and Dr. Bliss a dispensary at Shao-wu. The total number of patients treated last year was 22,870.

South China Mission. — Rev. Charles R. Hager, M.D., of Hong-Kong, conducts medical work on his tours through the country.

North China Mission. — Rev. H. D. Porter, M.D., Pang-Chuang; Willis C. Noble, M.D., Pao-ting-fu; Albert P. Peck, M.D., Pang-Chuang; James H. Ingram, M.D., Tung-cho; Edward R. Wagner, M.D., Lin-Ching; Frank A. Waples, M.D., Kalgan; Alfred L. Shapleigh, M.D., Tientsin; Miss Virginia C. Murdock, M.D., Peking. There are hospitals or dispensaries in six of the seven stations of the Board in North China, and last year the number of patients in them all was 51,547.

Shansi Mission. — Rev. I. J. Atwood, M.D., Fen cho-fu; W. L. Hall, M.D., Taiku. Dr. Atwood has a hospital and dispensary at Fen-cho-fu, and Dr. Hall a hospital and dispensary at Tai-ku, and Rev. D. H. Clapp an opium refuge at Tai-ku.

Japan Mission. — Rev. Wallace Taylor, M.D., Osaka; Miss Mary A. Holbrook,

M.D., Kōbe. Dr. Taylor labors in connection with a hospital and two dispensaries. During twenty-one years of his connection with these institutions, from 1874 to 1894 inclusive, the number of patients was over 44,000, and the number of consultations over 215,000.

Micronesia. — Rev. C. F. Rife, M.D., Kusaie; Rev. E. M. Pease, M.D., now in the United States.

It will be seen from the above that there is at least one medical missionary in each of the missions of the American Board, save in Central Turkey and the three missions in Papal Lands, where medical aid is otherwise provided. In some cases these agents have been sent out in the first place to care for the physical health of their associates who would otherwise be exposed to special peril. But ordinarily the work has expanded speedily, so that hospitals and dispensaries have sprung up in which tens of thousands of persons in the aggregate have been relieved of bodily infirmities and at the same time have heard the message of the gospel. In nearly all, if not all, these hospitals and dispensaries, provision is made for daily religious instruction, and while the patients are waiting their turn for treatment they hear something of the story of the great Physician. These agents whom we maintain are ministering in the spirit of the Master, and their work attracts attention, removes prejudices, softens hearts, and prepares the way, as no other external means could do, for bringing men to the feet of Him who "took our infirmities and bore our sicknesses."

AN INCALCULABLE LOSS.

BY REV. M. P. PARMELEE, M.D., OF TREBIZOND, TURKEY.

It was very pleasant to see recently twenty-two promising young men stand up to receive their graduating diplomas from the theological department of Oberlin College, but it was sad to think that not one of them was under appointment to the foreign field. The lack of means has checked every impulse to invite any one of them to recruit the depleted ranks of the foreign workers. In many ways this is a terrible loss to the cause. From the beginning young men and women have led the way in entering this work, and the story of their experiences and their needs has stimulated the prayers and contributions of the churches. This stimulus is now gradually dying out. The lack of means is checking the flow of fresh young blood into the foreign field, and the lack of this new blood is drying up the stream of benevolence into the treasury. We old missionaries return to this country to find our own generation passed away. Here and there a representative of our time remains, but the church activities have largely passed into other hands. We are treated with great kindness and honor, and there is an expression of wonder when it is said we have been thirty or forty years at the front. But the same warmth of sympathy, the same closeness of touch, the same ready response to appeals, are impossible as between those who have worked together in the same church and Sunday-school, or have sat side by side in college and seminary classes. If the work is to be kept along, there must be a steady tide of new representatives moving to the front whose love tendrils are firmly entwined around the hearts of a large circle of school-

mates, churchmates, and relatives who are carrying the burdens of the generation. I think we may safely say that the new fountains of supply opened by one such young missionary far more than meet his needs.

All this is lost with this graduating class. No one of them can say, "I have such a classmate in China, and such another in Japan, and such another in Turkey, and for that reason I am especially interested in those fields." And none of the churches from which these young men come can say, "Such or such a missionary went out from us, and therefore we are especially interested in his field." These sources of missionary zeal are dried, and the zeal correspondingly dies.

In a short time, leaving all our children in this country, the writer and his wife hope to return to their work in Turkey. We desire to take a young lady back with us. One has been found well fitted for the work and ready to give herself to it. Shall the work be left undone, shall her zeal be cooled, shall the new interest among her friends be checked, because there are no funds with which to support her? This is the question that presses heavily on us, but which only the churches can answer.

Oberlin, Ohio, May 11, 1897.

THE ALUMNI OF ANATOLIA COLLEGE.

BY REV. GEORGE E. WHITE, OF MARSOVAN, WESTERN TURKEY.

Anatolia College celebrated its tenth Commencement last June. The attendance in the four college and three preparatory classes each year averages from 100 to 130, composed of "the young men of the princes of the provinces," from all over the western half of Asia Minor. About four fifths are Armenians, one fifth Greeks, and there have been a few Mohammedans.

Seventy-four young men have graduated in these ten years, of whom five are deceased. Of the remainder, twelve have studied theology, and others will yet do so. Four of these, now in Marsovan, Edinburgh, Hartford, and New Haven, have not yet finished their studies; all the rest are at work in Turkey. Nine others are so situated as teachers that they frequently or habitually preach; work for which the daily Bible lesson given every student furnishes no mean equipment.

There are twenty-seven teachers, and teaching, even more than in the United States, is an integral part of Christian effort. Far more than 1,000 pupils, ranging in grade from the little orphans to the students of high school and college, are under their instruction. More than half the whole number of alumni are either preaching or teaching, in spite of recent "events." Some fifteen may be said to have entered business; about that number never became Protestants, and such cannot be looked to for distinctively Christian workers. Some are not yet established for life. Six have elected to study medicine. Of these one was the first in his class last year in Beirut; one took the fourth prize in a class of 114 in Baltimore; another was an honor man in Minneapolis. Within a few months three young men, one not a graduate, have accepted employment in Greece in teaching, Bible colportage, and preaching.

Such an institution naturally has many students who do not graduate but are greatly benefited by partial studies. One such is a teacher of Latin in America, another is a Gregorian priest and preacher; another, a Protestant preacher, whose two houses of worship were burned last year in the massacres, preaches every Sabbath in two Gregorian churches. Many teachers have been recruited from this class.

The hope of any people is in its young men. If the Orient is evangelized, as it will be, it will be under the blessing of God due to the labors of those who come under the influence of Christian education. Missionaries to the end are foreigners. But the relation of teacher and pupil is one of the closest that can exist. Our young men often disappoint us, but on the whole work for and through them pays well.

Anatolia College never was more prosperous than now, never had the confidence of the people so fully, nor was the aim of so many youth. More than one half its receipts are from native sources. It needs to have its partial endowment completed, that the straitened treasury of the Board may be relieved from its annual grant. It needs also a few scholarships of $25 each to aid promising students who are unable to meet the college bill of $44.

Letters from the Missions.

Zulu Mission.

THE RELIGIOUS AWAKENING.

From nearly all the stations of this mission hopeful tidings of spiritual quickening have been received. Mr. Goodenough, of Johannesburg, reports that certain serious difficulties which had arisen at that place have apparently been overcome, and the work is moving forward most hopefully. "God has been doing wondrous things for us and the work. We have had and are having glorious meetings, with manifestations of the Spirit of God. Personally, I have never had so much joy in the work as now."

Miss Mellen, of Esidumbini, speaks of the excellent service rendered by a band of kraal workers, and also by some school children who visit the kraals not far away. "Two new out-station schools have been commenced, and two old ones are reopened. We feel that there is a steady progress in the Lord's work, but we long for more outpouring of his Spirit upon the Christians."

Mrs. Edwards, of Inanda, in speaking of the services conducted by Mr. Weavers, says: "Many of the girls received a great uplift, and almost all gave themselves to the Lord. During the vacation some have gone to the out-stations and spoken with so much power that many have come forward to be prayed for. The boldness of these girls in preaching Christ is marvelous."

Mrs. Edwards reports various incidents showing the depth of the movement among the scholars. On one Sabbath she counted eight groups of girls in various parts of the grove, each holding some sort of religious service.

Mr. Pixley, of Inanda, after speaking of the effective evangelical preaching of Mr. Weavers, says: —

"How much the present revival really is owing to his preaching and prayers we shall never know. One of the characteristics of this awakening has been a deep sense of sin, such as we never before have known in this mission. We have often remarked that, in the case of many of the Zulu converts, there seemed a great lack of this sense of the guilt of sin. Now we

have seen many overwhelmed with the sense of their great sinfulness. A second characteristic of this revival has been the confessions that individual sinners have made. Sins known only to themselves and God, sins of the heart, sins committed in secret, sins of heathenism which heretofore they have been loath to consider heinous, have been confessed. Men, women, and children have broken down, and with weeping have brought to light the hidden sins of darkness and pollution, though it has sometimes been said that a Zulu would not confess any sin unless he thought others knew of it. The third characteristic of this awakening has been the spirit of prayer — prayer by individuals and the churches, meetings continuing all day and far into the night for prayer and confession."

Western Turkey Mission.

GURUN.

GURUN is a prominent out-station of Sivas, and Mr. Perry reviews briefly the story of its sufferings and relief. He writes: —

"The recollection of Gurun, as I had seen it in previous years, and the pictures in my mind of quiet, intelligent, thriftful homes, where I had often been a guest, made the present ruin very sad to me; and 800 houses burned in a small town, these being selected from the best, make a great change in its appearance.

"The Protestant churches where we had so frequently preached, the school buildings, their books, and fine outfit of school maps and Bibles, with all the personal property of the teachers, both at their schoolrooms and in their homes, had been a total loss. The children were left homeless, hungry, and scattered. In pity for them, Mrs. Perry, when visiting Gurun by a winter's journey over the mountains last year, presented her plea to the local governor, going in person to the government house for this purpose, that permission be given to rent rooms, and gather the children in a comfortable place, where they could also be instructed. The plea was accepted, and an official ordered to accompany her to find a suitable place. The rent for the schoolrooms, books, stores and wood, windows, in fact everything needful, had to be supplied *de novo*, this including the daily food for the children.

"By the aid of relief funds, especially those provided by the *Christian Herald*, the schools were opened in the large, partially lighted rooms of an old house. One of the teachers came back to his work as though having risen from the dead. A succession of hairbreadth escapes, in very trying circumstances, was the proof that the Lord was with him, to spare him for his work. Much to my delight, at the time of my visit there, in December, I found these schools in good condition, and their numbers increased by many orphans who had been received into homes, to be cared for and instructed.

"The pastor's own house and personal effects having been burned, after his escape with his wife by the aid of the Catholics, they were received as guests in the house of a Turkish friend. He has since told me that he was never more surprised than when he received from me the suggestion to employ the labor of refugees to clear away the rubbish of a burned house, which had been used for a school (situated in a fine location near the centre of the town), and to collect there materials with which to build a house. Though commenced in the very teeth of the burning looters, the Lord's blessing was upon that effort in a very peculiar manner. Since it was to be used as a dwelling and not as a school, the permit for its erection was given without much delay. Our design was to use it for a parsonage, and shelter for teachers, and also perhaps as headquarters for relief work. It was completed last summer, consisting of eight rooms, the work being done chiefly by breadless men; and all materials purchased at a very cheap rate. The total cost was $440; all paid by relief funds, of which the *Christian Herald* bore the chief part. The influence of this building to impart hope as well as help to the

stricken people was very great from the first. It is now used as a parsonage; and from it, or connected with it, the larger part of all relief for Gurun has been issued.

"The best church building for Protestant worship in Gurun was at Shoghl, and was burned. It was first erected in 1873, according to a local permit for a school. Connected with it were some excellent schoolrooms, making it an important centre both of school work and of Protestant worship. One result of recent changes is that the people of that quarter are more interested in gospel preaching than they ever were before."

Central Turkey Mission.

ITEMS FROM THE STATIONS.

MISS CHAMBERS writes from Oorfa: —

"Our work is progressing, in all its varied departments, as well as we could expect; indeed, in some departments the increase is far beyond our expectations. Our schools now number more than 1,700 pupils, with new ones coming every week. Our sixteen schools with their twenty-two teachers require much time for superintendence, as it is our principal work. One person could profitably give all his time to this work.

"We are extending our industrial work somewhat, and have now about 300 women and girls in our embroidery department, and have newly opened a department for the making of a very delicate kind of hemstitched handkerchiefs. It is surprising to me to note the quickness with which these people have gotten on to their feet, and how little actual *giving* has been done this winter."

From Hadjin, Miss Bates writes of unwonted prosperity in their schools. The girls in the Home number fifty-two, and beside these there are 100 day pupils. The primary schools in the city were opened under the superintendence of Miss Swenson, and were soon filled to overflowing.

"The Gregorian community opened no schools for girls and only one for boys, and finally, at the request of some of the influential non-Protestant men, we arranged to open a new school for Gregorian girls in the district known as middle Hadjin. Within two or three weeks the number of girls in this school had reached and passed 100. There are at present not far from 800 children receiving instruction in the Protestant schools of Hadjin.

"The needs seem to be not less than last winter, and the more they are examined into the more awful are the depths of poverty revealed, while the absolute ignorance and degradation which accompany the poverty have been a revelation even to us who thought we knew them before. The spinning industry for the women in their homes has been started, and this we hope may prove one of the permanent blessings resulting from this relief work; largely, doubtless, as a result of the relief giving. All our religious services are crowded to overflowing, especially by the women."

Mr. Macallum, of Marash, writes: —

"I am glad to be able to report that the Marash churches have taken up collections for the famine-stricken Christians of India. Appeals, consisting mainly in a mere statement of the chief facts in the case, were made in the line of that published in the *Herald*, asking for help for the native Christians under the care of the Board The money is not yet all in, but apparently it will reach at least the sum of $50. It was very touching to see the poor people, especially the widows, casting their mites into the treasury; they gave so seriously and gladly."

HADJIN. — GIFT OF A CHURCH.

Mr. and Mrs. Martin, of Hadjin, were absent from their station at the beginning of the year for three and a half months, for much needed rest. Of their return Mr. Martin writes April 3: —

"The people of Hadjin gave us such a reception as we can never forget. At least 1,000 men and boys, some on horseback, some on donkeys, but most of them on foot, went out to meet us. While

we were still four hours (twelve miles) distant from the town, we met the first company, and from that on to the end of our journey every few minutes we were made to halt by bands who had come out to welcome us. Last week we were able to do little besides receiving callers.

"The various departments of our work are in good condition and we are hopeful for the future. We are very much in need of more funds to meet the calls made upon us. The people of Roomloo, a village five hours from Hadjin, have given over to us their church building, and one of our young men preaches there every Sabbath, whilst during the week he teaches the children of the village in the house once occupied by the priest. So we have the people of Roomloo on our hands, to do what we can to meet their spiritual needs. In another village, Fekke, thirty families have recently petitioned the government, requesting that they be recognized and treated as a Protestant community. These are passing through persecutions, but hitherto they continue firm. Here is another charge laid upon us — two new centres of work in addition to the six we had been endeavoring to keep up. What can we do with less than $150 from the Board for evangelistic and educational work? We cannot say to these people we have nothing for you, and therefore cannot receive you. We are here to receive such and to provide for their religious needs, but unless the grant from the Board be very considerably supplemented, we shall not be able to do this.

"Our industry, weaving alaja, or native cotton cloth, is still in its infancy, but we are confident it will grow, and we trust it will prove of permanent benefit to this district. Security and confidence are gradually being restored, and the need for general relief is daily diminishing."

AINTAB AND KESSAB.

Miss Foreman writes from Aintab under date of April 14: —

"Our churches continue to be crowded with Gregorians. Mr. Bulbulian is doing a splendid work in our First Church. The congregation from a mere handful has risen to a large number; I cannot give the figures. The attendance last Sunday at our morning school was 910, and at our noon school in the primary and intermediate departments 500. No doubt the attendance at the Second Church is quite as large, or perhaps larger than this. Taking into consideration a large Sunday-school also at the Third Church, and an overflowing one in the Gregorian, the total number of those who have Bible teaching must be very large. Little clubs have also been formed, mixed Gregorians and Protestants, for the reading of the Bible, Pilgrim's Progress, or any other suitable book. There is an increasing desire for education, and I am anticipating an overflow in our school next year."

Mr. Sanders, writing from Kessab, April 27, speaks of the sore trials through which they have passed in connection with the church in Kessab, and that, owing to the difficulties that have existed, the Sacrament has not been administered in the church for four years. It was, therefore, with great surprise that there appeared, after the labor of a few days, nearly 100 persons applying for admission to the church. Eighty-one were accepted from Kessab and the villages outside, many of the cases being extremely interesting. It is wonderful how, in view of the sufferings and even death which many of the Christians have endured for their faith, so many are eager to confess Christ before men.

Eastern Turkey Mission.

DIARBEKIR.

Mr. Browne and Miss Bush, of Harpoot, visited Diarbekir early in April, stopping at several points upon the way, Mr. Browne also visiting some towns in Koordistan. Writing April 17, Miss Bush speaks of the excellent service of the English consul at Diarbekir, Mr. Waugh, in helping the people in their poverty and distress. Mr. Andrus, of Mardin, had also come to Diarbekir to

aid in the establishment of an orphanage, and in forms of industrial relief for the poor. Miss Bush writes: —

"I went yesterday to a cellar where four of the consul's men were giving out relief. It was interesting to see the methodical way in which it was done, and the determined way in which any attempt at fraud was reproved by the chief man in charge. He is a character, I assure you; knows everybody and searches to the bottom of everything, and can make a wretched deceiver tremble from head to foot when his eyes flash and his voice roars out, 'Get you gone!' But, oh! the pitiful sights in that cellar of pale, sad faces of widows and orphans and trembling hands held out for the pittance of twenty-five cents a head, supposed to keep them alive for a month and a half! And the thin, feeble voices that pour out thanks and blessings on the givers!

"It was proposed that I should have a meeting with the women half an hour after noon every day last week. Such a sight as met my eyes as I entered our big, beautiful church on the very first day; every seat full, and the aisles and all around the pulpit, women seated on the floor and many in the galleries! And so it was every day. On Monday of this week the house was fuller than ever. I cannot give you the number, but there were at least 500, and the pastor says many more, but I doubt it. Many Catholics came at first, but this week they have fallen off, as it is their Easter. We continued the meetings this week because there seemed to be so much interest. The attendance has still been large, although a sunrise prayer-meeting, led by Mr. Browne, has made many feel that they could not come out so far a second time.

"I wish I could take you into the Sabbath-school, which the pastor reorganized several months ago. It is about as perfect as you expect to see anything in this land, well attended, and full of life and spirit. The women have had a meeting here every week for a long time, beautifully led by the wife of the English consul's dragoman, the pastor's wife helping her. The dragoman was formerly pastor at Farkin, was imprisoned after the massacre, and obliged to flee from Farkin after his release. His wife is heart and soul in the work for the sorrowful, ignorant ones who long for more light."

After speaking of some successful efforts made to enlist the women upon Christian work, Miss Bush speaks of the condition of the people of Diarbekir: —

"We have been invited out to dine in three delightful Christian homes. Many such homes were not plundered. Whole quarters were protected by the kindness of Turkish neighbors, by remarkable providences, or by the weapons of determined men. Yet there was, indeed, terrible loss of life and property for three days. Much of the market was burned; all was looted. People fled over the roofs from one quarter to another, or dug holes through from one house to another, and so escaped. One of these apertures in a wall was not dug large enough for an enormously fat woman whom her friends were determined to save; so they pushed and pulled, and finally crowded her through, a process which, under any other circumstances, would have been thought thoroughly cruel.

"One dear woman told me with tears that she begged her husband not to leave home that first day, before the slaughter had begun, because things looked ominous. He went; she waited and watched and spent that night alone in tears, and he never returned. There are stories of miraculous escapes and there are stories of murder and cruelty too awful to write. Many beautiful women and girls are still captives among the Koords. More than 700 lives were destroyed in the city alone. Three thousand persons took refuge in the French consulate, and there more than one little babe was born into this world of riot and ruin.

"When we first reached here the air was oppressive with fear and despair, particularly on account of the news from Tocat; but as the days and nights pass on peacefully, the people look more cheerful. I am sure that our presence helps toward

this, and, more than all, the religious meetings, which have turned their minds to better things. There is very little business, and day and night, in the shops and at home, the talk is of discouragement and fear. We have just heard today of the extent of the fearful slaughter at Tocat, and feel pretty sober over it.

"I think I never realized before what a populous city this is. The main streets, narrow as they are, seem to have a crowd passing all the time. You would not imagine that any lives had been lost here. There are plenty of Koords to be seen everywhere. There is a row of poor, ragged villagers who crouch on either side a prominent street, waiting for work. It is touching to see them rise to their feet every time I pass, thinking, I suppose, that they owe me respect for the relief given in this city."

EAGER LISTENERS.

In his very brief report of the same visit at Diarbekir, Mr. Browne says that the meetings which Miss Bush held attracted great attention, Catholics, Chaldeans, and Gregorians, as freely as Protestants, attending daily at midday. The church was packed both above and below, and all the seats around the pulpit. A delegation of twelve of the Christian community urged Mr. Browne to remain and labor longer in the city, and he consented to do so. He writes: —

"Our daily meetings of prayer have averaged 400, sometimes 500 or 600 being present, with from ten to fifteen prayers at each meeting. There is simply no limit to the work, and there is the greatest encouragement. I have had to appoint two meetings daily, and this morning's meeting filled the house completely. The pastor says that more than half of our audiences are Gregorians, all ripe for garnering if we had workers."

RELIEF AND ORPHANAGE WORK AT VAN.

Dr. Raynolds, in his quarterly report covering the months of January and February and March, says that the average number receiving bread daily at Van has been 4,496; the number supported by work in the industrial department, 5,040. This industrial department, provided the goods manufactured are sold at their estimated value, has paid its own cost, less the wages of employees. Dr. Raynolds says the present situation of the people is most discouraging. Instead of canceling names from the list of the aided, new ones have to be added.

"People who were able to lay in a partial supply of provisions last fall, on which they have subsisted till now, have come to the end of their tether, and are forced to ask for rations. Others who have managed to keep the wolf from the door by selling copper vessels, bedding, or other household utensils, find their bare rooms absolutely forbidding further sacrifice. Many of these cases appeal most strongly to our sympathies. Take an instance. In one of the wrecked parishes lived a wealthy family, their house furnished with unusual taste and elegance, servants and horses to wait upon them, and they were the envy of all their neighbors. In June the house was stripped of everything, the men have perished, and the aged mother of the family has been forced to apply for daily bread for the remnant of a once prosperous household. Many owners of large and comfortable burned houses are glad to find a storeroom on the ground floor, spared by the flames, where they can spread a matting on the bare earth and be protected from the snow. As I go about among the sick a fairly comfortable room is the rare exception.

"The orphanage work continues to be most promising and interesting. The number of children on the premises has gradually increased, as needy candidates are presented, and our ability to care for them has permitted, till it has now nearly reached 250. To make arrangements for the reception of such a number, provide them food, manufacture material and make it up into clothing and bedding, has been no slight task, but it has been a never-failing joy. The trades classes have been satisfactorily inaugurated, and we have

three departments well arranged, tailoring, shoemaking, and weaving, while a few work with the carpenter. I am particularly pleased at the turning out from the weaving room of a blue mixed cotton cloth, entirely from our own yarn, which is being made up into very becoming suits, which will be cheap, comfortable, and durable. A certain proportion of the boys give all their time to school work, with the hope that they may be fitted for teachers in their respective villages, if there is to be any future before them in this land. These are selected from the most promising and advanced, and, so far as possible, one from a village. During the summer this department will give some time to the cultivation of vegetables for their table. The girls make a large part of their own clothing, learning to sew and mend, besides taking part in housework.

"On Saturday afternoon permission is given to those who wish to attend service at the neighboring Armenian church, and it is a pleasant sight to see the different companies, each with its officers selected from the oldest pupils, marching down and back in orderly ranks. They all attend Sabbath and midweek services in our chapel, and Bible instruction is a part of the regular curriculum in the school. The purpose of our training is to give them an understanding of the way of salvation, as laid down by Christ, and induce them to secure a personal interest in it; but no effort is made to alienate them from their national church, and freedom of conscience in such matters as keeping fasts is allowed, while their attendance at their own church keeps them familiar with its services. Indeed, during Lent, and on some other occasions, we introduce the music of the old church into our own service. It is also our purpose to adopt such a style of living, in the way of food, clothing, and customs, as shall not put them out of touch with their countrymen, or unfit them to resume life in their villages, while at the same time habits of personal neatness are inculcated, to serve as a lever for gradually elevating the people. We seek to avoid giving so high an education as to awaken a longing for life outside their own country."

Marathi Mission.

A SEGREGATION CAMP.

MR. WINSOR, of Sirur, writes under date of April 9: —

"I have just been engaged on a special Famine Relief Committee. In my travels the sights of the segregation camps are enough to touch the heart to the quick. On the outskirts of all cities and large towns are erected these camps, where the common traveler is put into quarantine for seven days. At nine o'clock each morning all are examined by the medical officer and assistants in charge, and any found to have fever are put into the hospital sheds, built of thatch, and located from one to three miles on all the main entrances into town or city. All conveyances and all persons are here stopped, while the pulse of each traveler is examined. The same is done at the railroad stations, and in transit, after the train has gone twenty or thirty miles, the common passengers are all taken out and their pulses felt. The cars are so crammed the inspector could not well get through. Those whose pulses are found not normal are taken to sheds, both men, women, and children, where their temperature is taken, and if above normal, they are put into the segregation camp. These sights are most touching. You may judge of the state of the country by facts like these. I have just ridden eighty-four miles by conveyance and seventy-five by rail, and the above is just what is being done everywhere and every day. I have just met with three committees on Famine Relief, one the government committee, and the other two of our own people, who are to ascertain the condition of all families in our district."

Foochow Mission.

THE JUBILEE YEAR AT FOOCHOW.

MR. BEARD writes under date of April 19: —

"We have just finished the annual

report for the Jubilee year of the mission. Blessings have poured in upon us from all sides. In the Suburbs station the number of additions to the churches have been 114. The year before they were seventy. The amount of native contributions has been very pleasing. Through the churches and day schools this station has contributed $738.75. The year before the amount was about $350. During the year one chapel has been organized into a church, one new church in a new section of the Suburbs has been organized, and two chapels have been opened in new places. Six new day schools were established. Work has been started in five new centres during the year. This makes in all nine centres connected with this station from which the beacon lights shine out into the darkness to save shipwrecked souls.

"With the opening of the present Chinese New Year the work was strengthened by the addition of three day schools (all connected with chapels), one preacher, and one teacher, who also acts as preacher. Besides these, two Station Classes for women have been started in two of the chapels. The outlook for this year is good. The number of inquirers is as large now as it was at the same time last year. We have a larger force of workers to teach them, and the experience of the work of last year has been valuable.

"The quarterly meeting of the pastors and preachers in and about Foochow was held last week. It was a season of spiritual refreshing. At other times there have been contentions within the church and troubles from without to mar the spiritual effect. This time the Spirit had free access to the hearts of all. The session on Faith and Repentance was very helpful. But the climax was reached when we were talking about the Holy Spirit. These fellow-workers in the Master's cause, through whom the salvation of this people is to come, showed that they realized the necessity of being filled with the Spirit in order to effectively preach the gospel. We have been praying for a long time for a more earnest spiritual life in the native church. To hear these leaders in the church speak and pray so earnestly and with such a breadth of comprehension on this subject gives us great hopes for large success in the work. Pray for these men that the Spirit may be able to use them for great things.

"The Young Men's Christian Associations, organized during the visit of Messrs. Mott and Lyon in October, 1896, are doing good work. This organization furnishes a plan on which the Christians of all denominations meet on equal terms. There are six flourishing organizations in Foochow, two in each mission. A union organization has been formed which meets once a month. Two special meetings have been held by this union organization, one at the beginning of the Chinese New Year and one April 16. A special effort was made to reach the better classes of educated but unconverted young men. Both meetings were conceived, planned, and carried out by the young men themselves. At the gathering on April 16, over 400 persons sat or stood for two and one half hours, giving perfect attention to every word. The subject was, 'Remembering the Death and Resurrection of Jesus.' Three of the most earnest and enthusiastic young men and three missionaries had been asked to give ten-minute addresses on the subject. This kept one theme, and that the most important of themes, before the minds of the audience for two hours and a half. After the addresses there was a testimony meeting. Three men were on their feet much of the time waiting their turn to speak, and every man spoke as if he felt the importance of the subject and the responsibility that rested on the disciples of the Master at this time to so present this saving gospel that it should be the means of rescuing lost souls then and there. The thought of *dying to self* was very clearly brought out. There was a new realization of the price that has been paid for our salvation, and this brought out a new and deeper sense of the responsibility which is placed upon us to save others. One young man put it very concisely when he said,

'Christ bore the cross for us. To-day he is preparing very many crosses for us. We must bear them, and when we come to the gate of heaven we must have them as proofs of our discipleship.'"

Japan Mission.

KUMAMOTO. — THE STUDENT CLASS.

In the report of the Kumamoto station, Miss Gulick speaks of many discouragements in their field, especially from the small attendance at the Sabbath services, and the failure on the part of many who have professed the Christian faith to observe the Sabbath and to engage in spiritual work.

"Among the encouragements are the attitude of the student class of this city towards Christianity, as shown by the large and respectful attendance on special religious services, such as those held by Mr. Mott and Drs. Davis and Gordon; the number of young men who borrow religious books — sometimes Testaments and commentaries — from our Loan Library; the aggregate of over 100 who are enrolled as members of Bible classes, taught by Mr. Brandram, Miss Riddell, and Miss Gulick; the fact that many others are known to be reading the Bible by themselves, and that some who are not church members and who never attend any Sabbath services say that they are teaching Christianity. They challenge their schoolmates to prove Christianity false, and study Christian books with great zeal to provide themselves with arguments with which to meet their opponents.

"Signs of change in the public mind are seen in the increased desire for instruction in foreign languages, which has led to the addition of one German and two Englishmen to the teaching force of the city during the year, and in the larger number of new pupils applying for admission to the Girls' School than for several years past."

NANIWA CHURCH.

This church at Osaka celebrated on February 20 the twentieth anniversary of its organization. This was the church of which Rev. Paul Sawayama was the first pastor. Miss Case, writing of this anniversary, says: —

"For ten days before 'the day' there were especial prayer-meetings held every night to ask that God's Holy Spirit might come into the hearts of the members of the church; also on the morning of the twentieth there was held a prayer-meeting at seven o'clock. Mr. Miyake, the acting pastor, also pastor of Temma Church, had charge of the exercises.

"After a brief history of the formation of the church, and of other churches formed from the Naniwa, Dr. Gordon gave a thoughtful address on 'What a Church Should Be.' Mr. Osada, of Kōbe, also spoke in the morning. They had hung up in the church a lantern, like the one that some of the members used to carry around the streets twenty years ago, on which was written, 'The Story of the Way to the True God.' Also they had on exhibition the notice board that was hung up in front of the theatres where they used to hold meetings twenty years ago. These were very interesting memorials."

After a dinner and a social interview, addresses were made in special honor of Pastor Sawayama, the memory of whose holy life and loving services to the church and to Japan is still warmly cherished.

Micronesian Mission.

THE MORTLOCK GROUP. — REMARKABLE GROWTH.

The last number of the *Missionary Herald* contained letters from a large portion of Micronesia, and in the Young People's Department extracts were given from Mrs. Logan's account of one or two Mortlock islands. Since those letters were printed we have received the journal of Mr. Price, giving a much fuller account of the visit paid to the Mortlock group on the little schooner *R. W. Logan*. The whole story is of the deepest interest, but is so extended that we are obliged to condense the account at many points. The record of progress is

certainly most remarkable. The map of the group will be found in the last *Missionary Herald*. Not strictly within this group, but near to it, is the island of Losap, of which Mr. Price says: —

"Last year I brought Joash over from Oniop and placed him as teacher on Losap. He is one of the most dignified and manly natives I have ever met. He was a chief on Oniop, and is used to being served. I have often longed to see him filled with the Holy Ghost, for I know he would be a great power for good.

"We found him unable to leave his couch on account of rheumatism, but he and his wife, Arkela, gave us a very warm welcome and seemed really happy to see us. They have been lonely here, and homesick, but they seemed to have done faithful work, and there is a decided improvement in the people over last year, when they had no teacher. We had a little service in the church at which the attendance was large. I felt that the Holy Spirit was with us in this service, and that we must plead earnestly for a blessing on this little company, living so much alone on this mite of earth.

"After this service a meeting was held with the deacons. One of these, Samuel, is quite a character in his way, and is well known in Ruk as well as at surrounding islands. He is a good sailor, and travels a great deal in native canoes, making long voyages for trading purposes. It was he who was discovered trading in the native body paint, two years ago, and who promised me that he would give it up. He has, I think, faithfully kept this promise at no little financial loss to himself. Some men in America might learn a lesson from this despised Micronesian. Two new deacons were chosen, and these four men — Samuel, Erastus, Albert, and Erotian — impressed me as being good earnest men, living up to their light as nearly as most people do and well chosen to be overseers of the flock here. The two new deacons were ordained; Moses, who is an ordained minister, and myself laying our hands on their heads. I have seldom seen a more decorous service in Micronesia. Then four couples were married, and Mrs. Logan held a meeting with the women, which was, I believe, unusually interesting.

"In the mean time Joash and Arkela had requested me to take them home to the Mortlock Islands; they were homesick. I promised them, when I brought them over last year, that I would come for them again in six months, but I now saw that the work had taken a new start under their supervision, and that it was very desirable that they should remain longer. I spoke to them of this, but at the same time I said, 'I told you that I would come for you and take you home, and I will keep my word, but if you choose to remain here another year you will please me, and I think will please the Lord too. I leave it entirely in your hands.' Mrs. Logan also talked with them, and we left them to think and talk it over during the night. The next morning, when I asked them what they had decided to do, he answered, with a smile, that they had decided to do just as I said. The spirit and manner were so pleasant that our hearts were touched, and I told them that their conduct was like that of true servants of our Lord Jesus Christ. So it was happily arranged that they should stay, much to the delight of the people, who seem to love their teacher and his meek little wife.

"On this day, Friday, we held two services, communion in the morning and a 'gospel meeting' in the afternoon. At the communion service twelve were baptized and received, six backsliders were reclaimed and publicly received into the fold again, and eighteen infants were baptized. The meeting in the afternoon was one of great interest and power. Nearly every one on the island must have been present, and the interest was decided. I preached an old sermon from a chart on 'The Two Ways,' and set before them, by means of drawings, every illustration that I could command concerning the necessity of living godly lives through faith in Jesus Christ. Mrs. Logan felt that the meeting was unusually impressive. Seven

names were given me, after the service, of those who wanted to be Christians; two of men whose wives had been received into the church that day. God be praised for the power of his glorious gospel over these poor children of darkness! Let us not lose faith in the 'dear old gospel.'"

AN EFFICIENT WOMAN.

On the reef of the Losap lagoon is a small islet called Pis (pronounced peace), having about 150 people. Last year the wife of a former teacher came to live here, her husband having fallen away. Her name is Justinia, and with great energy she opened a school, called the women and children together for daily instruction, and held daily services with them. Hearing that the *Logan* was at Losap, Justinia came over to claim a promise previously made, that her station should be visited. It was agreed that the *Logan* would go and spend Sunday with them. Mr. Price reports: —

"We found the place and people prepared for us; the rubbish had been cleared away about the church, a neat path made from the seashore to the church door, and the people were washed and dressed. There is a good church building, 26 feet by 40, with puncheon sides and floor. It is in good repair and large enough to accommodate the whole population of the island. The lapse of the teacher had been followed by the falling away of the men, but through the faithful work of Justinia a large number have been under training and came forward as candidates for reception to the church. Mrs. Logan held a service with the women, and in no place have the women shown a more marked interest than here. They hung about Mrs. Logan and would not leave the church until we had gone out. In the afternoon we had a good meeting, about 200 being present, which is more than the entire population of the island."

Mr. Price narrates some incidents showing the sincerity and earnestness of the people. As a result of the visit, which followed up the good work done by the faithful Justinia, twenty-six persons, after careful examination, were received as members of the church.

NAMALUK.

On this island it had been reported that Era, the teacher, had been unfaithful to his trust, but on the arrival of the *Logan* it was found that the report was not true, and that the work was in a very fair condition. Mr. Price says: —

"The improvement was marked in every respect. The church had been remodeled and greatly improved, the teacher's house had been neatly repaired, a new coral walk had been made from the church to the beach, and there was a general appearance of material improvement. At the opening service I noticed that there was more interest than I had ever known here, and that the school children were cleaner and brighter than last year. There was a noticeable absence of heathen paint on their bodies, and a larger number of people were clothed and apparently in their right minds. There was no mistaking it; there had been a decided revival of good things on this island. The teacher was hopeful and almost enthusiastic about his work. I have never seen him so happy. We spent the day holding three general services, and Mrs. Logan held a special service for the women. After the closing service, ten persons gave me their names for church membership."

ETAL. — A REVOLUTION.

Of their visit at Etal, Mr. Price writes: —

"There is no anchorage here. Just as we were ready to start for the shore the teacher came aboard and gave us glowing accounts of the work on this island. The tide was out and we could not cross the reef, but a large number of boys carried our boat across the reef and launched her in the lagoon. This is a very beautiful little lagoon, about one by two and a half miles in area. Only one island is inhabited, but others on the reef are fruitful, so that a population of nearly 500 finds a living here. A large crowd welcomed us at the beach near the church; men, women, and children, all nicely

dressed. We found that the teacher's account was none too glowing. A great and good work has been done here during the past year, and has resulted in almost a revolution. The sentiment, appearance, and character of the natives have undergone a great change. When we first visited this island we found the work in a very unsatisfactory condition. The church was in a comatose state, the teacher was little interested in his work, and utterly without enthusiasm, and the people were leaving the church and living in sin.

"On our visit last March there was little to encourage us, for there was war on the island, and my work was principally to persuade the people to cease fighting among themselves. Very few came to our services. On this visit we were greeted by a large and enthusiastic company. The house was crowded with people; fully 400 attended, not counting the babies, who were there in full force. The people were well dressed, the women with 'Mother Hubbard' dresses, and the men, most of them, in full suit, though some had bare limbs. It was a sight to move one's heart when this large audience of dressed, intelligent people arose and joined heartily in the closing hymn, 'Praise God from whom all blessings flow.' The probable population is 500. Of these ninety-one are members of the church, including the influential men of the island. After the service seven men gave me their names and as many women gave Mrs. Logan theirs, for church membership. The meetings were impressive, good seed was sown for a future harvest, and evidently a new impulse was given to the work.

"Perhaps I ought to say that the revival here was due largely to the efforts of two men, about thirty years of age, who have been very zealous for the Lord's work. Their names are Johnny Pratt and Titus, the latter a deacon in the church, and the former a member of the church committee. Last year, when the *R. W. Logan* came, Johnny Pratt was living in sin. He was formerly a pupil in the school at Ponape, and one of the most promising, but his wife died and he fell away. Mrs. Bray found him last year, sent for him, and talked to him so well that he promised her that he would give up his sin and return to the fold of the church. This promise he has faithfully kept, as the above shows, and he is now planning to close up his business, for he is a trader, and come to school at Ruk. He is well educated and earnest, and we hope much for him and from him. We came away from Etal with happy hearts and praises on our lips. 'The Lord has done great things for us, whereof we are glad.' I ought to say that the church building, which was somewhat dilapidated, has been thoroughly renovated and is now one of the best in the group."

MOR. — A MODERN EZRA.

The island of Mor is on the northern reef of the Satoan lagoon. It is not more than three fourths of a mile long and a fourth of a mile wide. But it has a population of not less than 350 people. The island is well wooded with bread-fruit and cocoanut trees, and in the centre is a large and valuable swamp where taro is planted, and where there are the pits in which the cocoanut husk fibre is soaked and bleached for making twine. The people live largely upon fish and have a constant traffic with adjacent islands. Though thirty died on the island the past year, yet the births largely exceeded this number. Mr. Price writes: —

"On our arrival Friday evening, Ezra, the preacher, came on board and gave an interesting account of his work; and early Saturday morning we went ashore and were greeted by a large crowd who came forward to shake hands. We found the work here in a truly prosperous condition. Everything showed it. The grounds, the church building, the dress of the people and, above all, their faces, which revealed unusual intelligence. From the first the audiences were large and the attention good. It was easy to talk to them, because they seemed to understand what was said and to appre-

ciate it. Here we found many with their ornaments still in their ears, and when I told them that the best place for these relics of heathenism was in the bottom of the sea, there was quite a sensation among the women. At the next service, however, they were all gone.

"The deacons, an intelligent company for Micronesians, gave a good account of the work. They were proud of the new church building, which is the best one on the islands, and is, even to our eyes, a very good house of God. The timbers are nicely hewn, the sides are made of puncheons also nicely hewn, and the floor even and smooth. Ezra and his people deserve great credit for this fine building, which cost them a prodigious amount of labor.

"During the past year the great chief of this island was converted, and his conversion has had a very favorable effect on the work. He is a fine-looking man, tall, straight, and dignified, and it was a touching sight to me when he and his wife and three little children stood up together and were baptized. He sat near the pulpit during the services, and now and again his face would light up as he received some impression of truth. I have seldom seen a more earnest face. We baptized sixty-five candidates, who had been examined by the church committee; a large company, most of them young married men and their wives. One old man was too feeble to come to the service, so after communion the teacher, the deacons, Moses, and I went to his house to baptize him and give him the communion. He was an old man of perhaps eighty-five years; his beard and hair were white, his eyesight entirely gone, but his mind was clear, and his answers to my questions were very satisfactory. In the same room was another old man, older than the man baptized, who was formerly a Christian but had been betrayed into spirit worship in his later years, and who was now very penitent. He wanted the communion, and so in this old canoe house, surrounded by a company of God's children, we administered the tokens of Christ's atoning work to these two old men, one blind and the other dumb, who at the eleventh hour had heard the call and responded. The blind man received the elements, praying audibly, as he took the bread, for mercy and a salvation in Christ, and the dumb man's face lighted up with a joy which he tried in vain to express. This service was to all, I think, more impressive than the one with the great congregation in the church.

"In the afternoon we had our gospel service and a call to the unconverted. During the service I especially noticed a white-haired old man, who sat far back near the door, who was clothed with the habiliments of heathenism, and who seemed to be trying to get something from the service. When the service was over, the teacher asked me to talk with him. I told him to call him, which he did, and the old man sat down on a log in front of the church and waited for me. I talked with him about salvation in Jesus for him, and asked him if he did not want eternal life in Jesus. He at once answered that he did, and his face, voice, and whole manner showed intense earnestness. After talking with him a little longer I asked if he wanted me to pray for him while he yielded himself to Christ. He said, 'Oh, yes, do.' So I knelt down on the gravel, and the whole company bowed their heads while we prayed for him, one more old man coming back to the Father's house after he had wasted his substance in riotous living."

Notes from the Wide Field.

CHINA.

Rev. James Carson, of Newchwang, reports the remarkable spread of evangelical truth in the province in which he is laboring. Not long since a respectable man from the market town of Tien-Chwang-Tai came to Newchwang to ask that some one

might be sent to instruct a number of inquirers. The application was backed up, in a most remarkable way, by the proposal to pay all the traveling expenses of the person who should come. This man was the proprietor of an inn. Later a second and special messenger arrived to say that a small house had been prepared and was to be at the disposal of the teacher, affording a place in which to meet inquirers. Mr. Carson says: "Such urgency and such an unprecedented offer it has never been my lot to receive." A similar request came from the city of Shuing Yao. These are new cases, in addition to those that have been heretofore mentioned, and Mr. Carson says: "We are on the eve of great changes; the work is breaking out and spreading in all directions. May we have great grace and wisdom to guide it to right issues."

AFRICA.

The American Methodist Missions in Africa. Including what has heretofore been known as Bishop Taylor's Self-supporting Mission, the American Methodists labor in four districts of Africa: (1) Liberia; (2) The Congo; (3) The East African Coast Mission; (4) Angola. The statistical summary of the work in these districts is as follows: Stations, 28; missionaries, 40; native teachers and preachers, 25; membership, 581; children in mission homes, 588; value of property, $73,122.

Chief Khama on the Drink Traffic. — When Khama, Chief of the Bamangwato, was in England he obtained the promise of the government that if he would consent to the passing of the railroad through his domains he should be aided in his efforts for the suppression of the traffic in liquors. The railroad has now been built, but the question as to refreshment rooms at the stations is mooted, and Khama fears that through these rooms intoxicants will be introduced. He has therefore written a letter which is as pathetic as it is quaint, addressed to the committee in England which has to do with the question of native races and the liquor traffic, asking for their aid. We quote a portion of his letter: —

"And concerning liquor, I am still trying, but I do not think I can succeed. Here in our country there are Europeans who like liquor exceedingly, and they are not people who like to save a nation, but seek that a nation may be destroyed by liquor; and they are not people who like to be persuaded in the matter of liquor; but you who are people of importance in England, I know that you like to save people so that they may live in the land. And I cause you to know that we have seen the path of the train in our land. And concerning the path of the train, I rejoice exceedingly. But I say concerning the path of the train there is something in it which I do not like among you; it is the little houses which will be in the path to sell liquor in them. I do not like them, for my people will buy liquor in them. And I say, help me in this matter, for it is a thing which will kill the nation. And I cause you to know, because you are people who do not like nations to be destroyed in the land."

The British Colonial Secretary has promised in the House of Commons to keep in mind the pledge given to Khama by the government when the question of licensing these refreshment rooms on the railroad has to be decided.

POLYNESIA.

Good News from Fiji. — Among the editorial paragraphs there will be found an allusion to a recent gift of $4,000 from Fiji for the sufferers by famine in India. From the Wesleyan magazine, *Work and Workers in the Mission Field* for May, we find a report of the meeting of the Synod of Fiji held at Navuloa in October last. Methodism, though not established by the state, is the national church. Fiji is now a thriving colony and the government Handbook speaks of its people as the most law-abiding community in the world. Though there are some European missionaries residing there, their presence is not necessary. The people are loyal to their church and are

fulfilling their obligations as Christians in seeking to send the gospel to other regions. At the recent Synod nine catechists were appointed to re-enforce the prosperous mission in New Guinea. More offers of service were received than it was deemed expedient to accept. Fiji is said to be rendering splendid service to the Southern Hemisphere in supplying native Christian agents. A recent arrival of a large consignment of Testaments and Bibles gave great joy to the people, for their love for the word of God is genuine. A revision of the translation of the Bible into Fiji is now being made. One of the special reasons for anxiety concerning the needs of the islands is the incoming of coolies from India to supply the demand for labor. Over 10,000 of these coolies are now there, and they are an alien element as yet, having no sympathy with the Christian views of the Fijians.

RUSSIA.

THE STUNDISTS. — The persecution of these Christians still continues, and the hopes that have been entertained that when the new Czar came to the throne there might be a mitigation of their sufferings have not been fulfilled. The state church is inflexible in its hostility to any dissent; and though the Stundists are by no means fanatics and their lives are pure and orderly, yet the government professes to regard them as a peril to society. The degree of severity with which they are treated depends much upon the provincial governors. A recent case is reported of a Stundist who was arrested and imprisoned and, after a brief examination, was flogged and then tortured. The Stundists are hopeless of any relief from the government, and when asked what they can do they simply reply, "Our hope is in God."

Miscellany.

BIBLIOGRAPHICAL.

Letters from the Scenes of the Recent Massacres in Armenia. By J. Rendel Harris and Helen B. Harris. New York, Chicago, and Toronto: Fleming H. Revell Co.

Professor Harris, of Cambridge, England, well known as an eminent scholar and archæologist, traveled with his wife throughout central and eastern portions of Asia Minor shortly after the massacres which occurred in that land. The pages of the *Missionary Herald* have heretofore given some quotations from the letters of these two travelers, who sought in all possible ways to afford relief to the sufferers in the regions through which they passed. Being members of the Society of Friends, they were able both from their own resources and by the assistance of others to contribute very largely for orphanages and other forms of relief. The letters which they sent to England have now been collected in this attractive volume, and they give the best account we have seen in print of affairs subsequent to the terrible scenes of fire and slaughter in Turkey. The descriptions, written upon the spot, are most vivid, and they relate to stations in which Americans reside and in which our friends in America are most interested. The testimony given to the personal character and work of our missionaries is most emphatic. Here will be found accounts from Marsovan, Aintab, Oorfa, Mardin, Diarbekir, Harpoot, Malatia, Sivas, and Marsovan. We should like to quote at length from this charming volume, but reticence will probably be expedient on our part. We cannot forbear quoting, however, two or three brief sections. Professor Harris, in speaking in general of the designs entertained by himself and wife when they reached Turkey, says: "We soon found that no fresh organization was wanted; the Armenian question is an American one. The civilization of Asia Minor is American; it is covered by a network of American agencies; there are good colleges, and schools for train-

ing preachers. The same thing is going on as in Bulgaria; the Americans are training the future rulers of the country. The Armenians were getting wealthy, enterprising, full of skill and commercial activity, thus provoking the hostility of the Turk, and furnishing a seed bed of persecution. Our friends always coöperated, where they could, with the American missionaries as well as with the English consuls, and never had he met with more beautiful coöperation than with the Americans, who were always at their service."

In speaking of Euphrates College, Mrs. Harris uses the following words: —

"I also yesterday visited every department of this college, and the girls' schools adjoining, containing in all over 600 students, and was much impressed with the very good work being done, and the excellent order maintained. God grant that nothing may ever overturn this grand work; but rather that, obtaining the indemnity demanded, new buildings may arise from the ruins of the old and the missionaries' plans for extending the work be fulfilled." Of Marsovan, Mrs. Harris says: "It is quite an ideal mission, with 'fathers and mothers in Israel' and the young and gifted laying every power on the altar; and all the work is so divinely natural and cheerful, that it seems wonderful how such life and light can exist amid the surrounding darkness."

We most heartily commend this volume to all our readers.

Sunday-school Teachers' Self-Pronouncing Combination Bible. Philadelphia, Pa.: National Publishing Co.

While the text of this edition is that of the Oxford Bible, it shows upon the same page all the changes made in the Revised Version, so that by a glance the reader can compare the two versions. The advantage of this arrangement is that the text is printed in large and readable type. Where the two versions are printed in full, in parallel columns, the volume is necessarily too bulky for hand use; this is not the case with the Combination Bible. Moreover this edition is supplied with the standard helps to the study of the Bible, such as maps, concordance, an index of subjects, a dictionary of names, articles relating to the botany, zoölogy, and geology of Bible ands, etc., and the reproductions in facsimile of ancient documents illustrative of the Eible. Altogether it is a very complete and valuable edition of the sacred volume.

Notes for the Month.

SPECIAL TOPIC FOR PRAYER.

With abounding thanksgivings for the revivals reported in the Turkish, the Zulu, and Micronesian missions let there be earnest prayer that the new converts may be sincere, may be strengthened to endure persecution, may be built up in the faith and made efficient agents in the service of Christ. (See pages 272, 275, and 280.)

DEPARTURES.

June 8, from Montreal, Rev. Charles R. Ashdown, under appointment to the Eastern Turkey Mission. Mr. Ashdown is a recent graduate of the Theological Department of McGill University, and goes to Turkey to take the place of the late Rev. Mr. Ellis, of Harpoot, but he will probably be located for a time at Bitlis.

June 8, from San Francisco, Miss Annie L. Howe, returning to the Japan Mission.

ARRIVALS IN THIS COUNTRY.

April 29. At San Francisco, Rev. Lyman P. Peet and wife, of the Foochow Mission.

May 10. At San Francisco, Mrs. Isabella W. Pettee, Miss Fannie E. Griswold, and Miss Nina C. Stewart, of the Japan Mission.

May 18. At Vancouver, Rev. D. C. Greene, D.D., and wife, of the Japan Mission.

May 19. At Vancouver, Rev. Francis W. Davis and wife, of the Shansi Mission.

May 21. At San Francisco, Rev. William S. Ament and wife, of the North China Mission; also Rev. Harvey M. Lawson and wife, of the Marathi Mission.

May 31. At New York, Mrs. Hepzibeth P. Bruce, of the Marathi Mission.

May 31. At San Francisco, Miss Mary S. Morrill, of the North China Mission.

June 8. At San Francisco, Mrs. Celia F. Peck and Miss E. Gertrude and Miss H. Grace Wyckoff, of the North China Mission; also Miss Rose M. Kinney, of the Micronesian Mission.

Missionary Concert Topics.

THE following are the topics suggested by the Coöperating Committees of the American Board for the remaining months of 1897:—

June. Japan. *July.* Medical Missions. *August.* The Island World. *September.* Missionary Schools. *October.* India and Ceylon. *November.* Home Department—Annual Meeting. *December.* Work of Women's Boards.

Donations Received in May.

MAINE.

Bangor, "S. D. T."	2 00	
Biddeford, 2d Cong. ch.	34 02	
Brewer, 1st Cong. ch.	11 50	
Cumberland Mills, "Forward Movement," Laura E. Foster, toward support Rev. J. K. Greene,	1 00	
Garland, Cong. ch.	5 00	
Hampden, 1st Cong. ch.	4 25	
Lewiston, Pine-st. Cong. ch.	44 00	
New Gloucester, Cong. ch., to const. Mrs. GEORGIANNA W. MANK, H. M.	110 75	
Norridgewock, Mrs. Nathan Dole,	5 00	
Waterford, 1st Cong. ch.	4 60	
Woolwich, A friend,	1 00	223 12

NEW HAMPSHIRE.

Bennington, Cong. ch.	1 17	
Berlin, Cong. ch.	11 00	
Brentwood, Cong. ch.	5 50	
Candia, Cong. ch.	10 00	
Concord, N. F. Carter, 10; Eliza Sargent, 50c.	10 50	
Epping, Cong. ch.	30 00	
Goffstown, Mrs. M. M. Campbell,	1 00	
Hanover, Dartmouth College Cong. ch.	101 85	
Henniker, A friend of missions,	5 00	
Hillsboro, Cong. ch.	13 00	
Hillsboro Bridge, Cong. ch.	12 12	
Hinsdale, Cong. ch.	4 14	
Hudson, Cong. ch.	22 25	
Laconia, Mrs. Gertrude S. Blakely,	5 00	
Langdon, 1st Cong. ch.	1 41	
Manchester, 1st Cong. ch., 85.31; J. W. Johnston, 25,	110 31	
New Boston, Levi Hooper,	10 00	
Penacook, Cong. ch.	2 50	
Rochester, Cong. ch.	20 62	
Webster, Emma Dodge,	1 00	378 37
Legacies.—Keene, Horace Wood, 300; Sarah A. Wood, by G. A. Litchfield and J. Hayward, Ex'rs, 300,		600 00
		978 37

VERMONT.

Brattleboro, Centre Cong. ch., m. c.	20 00	
Brookfield, 2d Cong. ch., 12; 1st Cong. ch., 6,	18 00	
Burlington, 1st Cong. ch.	232 00	
Chester, Cong. ch.	14 35	
East Hardwick, Mrs. J. A. Delano,	5 00	
Franklin, Rev. Levi Wild, 5; "Forward Movement," Y. P. S. C. E., towards support Rev. D. S. Herrick, 5,	10 00	
Hartford, Cong. ch., J. G. S.	100 00	
Jeffersonville, 2d ch. of Cambridge,	8 50	
Jericho Centre, Cong. ch.	16 51	
Lower Waterford, Cong. ch.	3 50	
Lyndon, 1st Cong. ch., add'l,	10 00	
Middlebury, J. E. Crane,	5 00	
Milton, Cong. ch.	4 00	
Newport, 1st Cong. ch.	19 08	
North Pomfret, Cong. ch.	10 00	
North Thetford, Cong. ch.	9 21	
St. Albans, "In His Name,"	1 00	
Stockbridge, Rev. T. S. Hubbard,	5 00	
Thetford, Friend,	1 00	
Waitsfield, Cong. ch.	13 50	
Weathersfield Centre, Cong. ch.	5 40	
Westford, Cong. ch.	21 50	
Windsor, Mrs. C. Rossiter, deceased,	1 00	533 55

MASSACHUSETTS.

Amesbury, Main-st. Cong. ch.	14 65	
Amherst, 1st Cong. ch., 18.10; Amherst College Cong. ch., 10; Two friends, 25,	53 10	
Athol Centre, A friend,	5 00	
Auburndale, Friend,	5 00	
Barnstable, West Cong. ch.	5 00	
Barre, Cong. ch.	5 00	
Bedford, Trinitarian Cong. ch., to const. Mrs. I. N. HARTWELL, H. M.	130 20	
Boston, Old South ch., 1,032.77; Union ch., 375.31; Allston ch., 142.73; 2d Cong. ch., A friend, 175; Highland ch. (Roxbury), 154; Walnut-ave. ch. (Roxbury), of which 25 special contribution, 88.88; Park-st. ch., 65; Mt. Vernon ch., A member, 50; Eliot ch. (Roxbury), 3.39,	2,087 08	
Brimfield, 1st Cong. ch.	18 32	
Buckland, "Life Member,"	1 00	
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Holden, Cong. ch.	27 30	
Holland, Rev. and Mrs. O. Bissell,	5 00	
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Hubbardston, Cong. ch., 8; A friend, 10,	18 00	
Hyde Park, 1st Cong. ch.	33 29	

Lowell, Highland Cong. ch., In memory of Lucretia Buttrick, by Martha M. Buttrick, 50, and Jas. G. Buttrick, 50, to const. MARTHA M. BUTTRICK, H. M.; James W. Gage, 5; D. H. Spiller, 2.50, 107 50
Ludlow Centre, 1st Cong. ch. 1 10
Lunenburg, Cong. ch. 6 50
Lynn, Central Cong. ch. 25 00
Melrose, Ortho. Cong. ch. 73 93
Merrimac, A friend, 10 00
Monson, Cong. ch. 18 92
New Bedford, North Cong. ch. 66 91
Newburyport, Prospect-st. Cong. ch., 30.24; John W. Dodge, 50, 80 24
Newton, North Cong. ch., Mrs. Mary Galway, 1 00
Pittsfield, Mrs. Fannie S. Bissell, 4 00
Reading, A friend, 10 00
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Somerville, Franklin-st. Cong. ch., 58.18; "Winter Hill," 5, 63 18
Southfield, Mrs. E. S. Canfield, 5 00
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South Hadley, Y. W. C. A. of Mt. Holyoke College, 51 41
South Walpole, Duress, 2 00
South Weymouth, Old South Cong. ch. 5 00
Springfield, 1st Church of Christ, 259.71; Olivet Cong. ch., 44.61; Park Cong. ch., 1; A. H. S., 75; Mrs. Wm. Birnie, 25, 405 32
Uxbridge, Friend, 2 00
Westfield, 1st Cong. ch., 164.40; 1st and 2d Cong. chs., 16.71, 181 11
Westford, Union Cong. ch. 13 01
West Medford, Cong. ch. 18 18
West Springfield, 1st Cong. ch. 9 00
Weymouth Heights, Cong. ch. 57 62
Whitman, 1st Cong. ch. 19 00
Winchester, 1st Cong. ch. 10 00
Worcester, "Forward Movement," Y. P. S. C. E. of Emmanuel ch., toward salary Rev. H. N. Barnum, 30; Park Cong. ch., for work in Africa, 7.36, 37 36
———, Essex South Conference, 22 81--4,267 89

Legacies. — Pepperell, Rev. E. W. Harrington, by Charles Crosby, Ex'r, balance (prev. rec'd, 4,750), 269 17
Salisbury, Timothy Pike, by Gilbert Gerrish, Ex'r, 1,205 97--1,475 14

5,743 03

RHODE ISLAND.

Providence, Ladies of Central Cong. ch., for salaries of missionaries, 16 25
Slatersville, Rev. ALBERT DONNELL, to const. HIMSELF, H. M., 50; "Forward Movement," Y. P. S. C. E., toward support Rev. Dwight Goddard, 1, 51 00 67 25

Legacies. — Providence, Abby A. Peck, by J. H. Church, Adm'r, 600 00

667 25

CONNECTICUT.

Andover, Cong. ch. 50
Bethlehem, Cong. ch. 41 46
Bloomfield, A friend, 10 00
Bridgeport, Park-st. Cong. ch., to const., with other dona., FRANK M. WOOTTON, H. M., 87.25; Olivet Cong. ch., 5; E. F. E., 10, 102 25
Clinton, Cong. ch. 33 75
Deep River, Y. P. S. C. E., for native preacher, Madura, 19 00
East Hartford, 1st Cong. ch. 59 32
Elmwood, Mrs. Geo. T. Goodwin, 1 00
Glastonbury, 1st Cong. ch. 550 50
Groton, 1st Cong. ch. 35 00
Guilford, 1st Cong. ch. 60 00
Hampton, A friend, 5 00
Hartford, Park Cong. ch., 45.57; In memory of M. C. H., 250, 295 57
Long Ridge, Cong. ch. 3 00
Middletown, 1st Cong. ch. 21 21
Milford, Plymouth Cong. ch., 26.56; Elliott B. Platt, 1, 27 56
New Britain, 1st Cong. ch. 75 00
New Fairfield, Cong. ch. 13 66
New Haven, Yale Divinity School, 35.58; M. T. Landfear, 9; W. H. Moulthrop, for catechist, Madura, 5, 49 58
Norwich, A member of Broadway ch. 11 00
Oakdale, Cong. ch. 7 89
Plantsville, Cong. ch. 36 30
Redding, Cong. ch. 12 00
Salisbury, Cong. class, for native worker, China, 6 43
Sharon, Cong. ch. 47 81
South Glastonbury, H. D. Hale, 25 00
Talcottville, Cong. ch. 315 00
Watertown, Mrs. Dotha Woodward, 1 00
Winchester, 1st Cong. ch. 4 03
Windsor, 1st Cong. ch. 64 50
Woodstock, 1st Cong. ch. 12 24
———, Friends, 1,000 00--2,946 56

NEW YORK.

Angola, Miss A. H. Ames, for work in Turkey, 5 00
Aquebogue, J. W. Downs, 3 00
Brooklyn, Boys' Mission Band of Clinton-ave. Cong. ch., for High School, Bombay, 25 00
Chenango Forks, Cong. ch. 3 00
Columbus, Cong. ch. 16 00
Danby, Cong. ch. 7 02
Eldred, Rev. J. F. Whitney, 2 00
Groton, S. A. Barrows, 50 00
Holley, Rev. James W. Fenner, 5 00
Homer, Mrs. J. M. Schermerhorn, 10 00
Honeoye, Cong. ch. 25 50
Hopkinton, Cong. ch. 20 00
Morristown, 1st Cong. ch. 6 92
New York, Pilgrim Cong. ch., to const. Rev. HENRY LEWIS, H. M., 115.46; Bedford Park Cong. ch., 7.45; Miss O. E. Stokes, 25, and Miss C. P. Stokes, 25, toward support of school at Thyatira; J. O. Niles, 5, 177 91
Northville, Cong. ch. 28 56
Ogdensburg, 1st Cong. ch. 10 75
Olean, 1st Cong. ch. 1 45
Philadelphia, Y. P. S. C. E., for native preacher, Madura, 12 00
Portland, 1st Cong. ch. 11 00
Sayville, Cong. ch. 22 17
Spencerport, 1st Cong. ch. and Sab. sch. 20 38
Tallman, Cong. ch. 6 24
Walton, 1st Cong. ch. 122 08
Warsaw, Cong. ch. 10 92——601 90

Legacies. — Brooklyn, Mrs. Ellen Thurston, by Duncan Smith, Ex'r, 4,750 00
Lenox, Aurelia Palmer, add'l, 47 93--4,797 93

5,399 83

NEW JERSEY.

Closter, 1st Cong. ch. 6 00
East Orange, Y. P. S. C. E. of 1st Cong. ch., for native preacher, Cesarea, 4 00
Haddonfield, J. D. Lynde, 50 00——60 00

PENNSYLVANIA.

Ebensburg, 1st Cong. ch. 20 48
———, A friend, 100 00——120 48

MARYLAND.

Frostburg, Cong. ch. 3 00

DISTRICT OF COLUMBIA.

Washington, 1st Cong. ch. (of which 50 from J. L. Ewell), 88; Mt. Pleasant Cong. ch., 33, 121 00

NORTH CAROLINA.

Dudley, Cong. ch. 2 84

GEORGIA

Athens, 1st Cong. ch. 2 30
McIntosh, Cong. ch. 65——2 95

FLORIDA.

Orange City, Rev. J. C. Halliday, 3 00
Winter Park, Willard Eliot and wife, 5 00——8 00

LOUISIANA.

Hammond, Cong. ch. 5 11

TENNESSEE.

Knoxville, Friend, 10 00
Nashville, Union ch. of Fiske University, 10 00——20 00

INDIANA.

East Chicago, Cong. ch. 7 00
——, "Indiana," toward restoring salaries of missionaries in India, 200 00——207 00

KENTUCKY.

Corbin, C. W. Greene, 2 64

OHIO.

Cincinnati, Walnut Hills Cong. ch. 25 69
Edinboro, A friend of Jesus and the missionary work, 500 00
Little Washington, Cong. ch. 5 70
Oberlin, 1st Cong. ch. (of which 20 from Mrs. Finney), 81.44; Mrs. L. G. B. Hills, 100; A friend, 25, 206 44
Toledo, 1st Cong. ch., toward salary Mrs. M. M. Webster, 250; Washington-st. Cong. ch., 33.43, 283 43——1,021 26

Legacies. — Minersville, William Edwards, by Thomas and David Edwards, Ex'rs, less expenses, 450 00

1,471 26

ILLINOIS.

Byron, M. H. Smith, 10 00
Champaign, 1st Cong. ch. (of which 25.71 from Woman's Miss. Union), 84 69
Chicago, Leavitt-st. Cong. ch., 58; Warren-ave. Cong. ch., 56.76; Union Park Cong. ch., m. c., 27.94; Duncan-ave. Cong. ch., 25; Mizpah Cong. Chapel, 6; Faculty Chicago Theol. Sem. for support Rev. C. N. Ransom, 90; Robert W. Patton, 25; W. B. Jacobs, for work of Rev. T. W. Woodside, 12.50; Frances B. Patterson, for High School, Bombay, 5, 306 20
Delavan, R. Hoghton, 25 00
Dover, Cong. ch. 85 00
Elburn, Cong. ch. 3 16
Elgin, Prospect-st. Cong. ch. 7 00
Hinsdale, Cong. ch. 9 89
Jacksonville, Cong. ch., James M. Longley, 1 00
Moline, 1st Cong. ch. 5 00
Normal, Cong. ch. 7 02
North Aurora, Cong. ch. 5 00
Oak Park, 1st Cong. ch., 126.47; Edith M. Ames, 5; 131 47
Rockford, Thos. D. Robertson, 100 00
St. Charles, Cong. ch. 17 75
Taylorville, Rev. E. Thompson, 1 00
Waverly, 1st Cong. ch. 8 52——807 70

Legacies. — Buda, J. F. Hyde, by H. T. Lay, Trustee, add'l, 66 66

874 36

MICHIGAN.

Clinton, Cong. ch. 10 00
Detroit, Fort-st. Cong. ch., 6; Christ ch., 3, 9 00
Grand Blanc, Mrs. John Dodge, 35
Ionia, Mrs. W. H. Thomas, 2 00
Levering, E. S. Bickford, 3 50
Romeo, Cong. ch. 24 90
St. Johns, 1st Cong. ch. 20 18
Three Oaks, Cong. Sab. sch., for native helper, Armenia, 25 45
West Bay City, John Bourn, for West Cent. Africa, and to const. Mrs. MARTHA BRUCE, H. M. 100 00——195 38

WISCONSIN.

Columbus, Olivet Cong. ch. 69 72
Durand, Plymouth Cong. ch. 4 00
Eagle River, Cong. ch. 5 50
Menasha, E. D. Smith, 1,000 00
Necedah, Cong. ch. 17 04
New Chester, Cong. ch. 4 20
Prescott, Cong. ch. 13 00
South Kaukauna, Cong. ch. 10 00
Token, Cong. ch. 4 50
White Creek, Cong. ch. 1 80——1,129 76

IOWA.

Ames, Cong. ch. 34 50
Bellevue, Cong. ch. 4 00
Cass, Cong. ch. 13 00
Columbus City, Rev. Thos. W. Evans, 3 00
Des Moines, Plymouth Cong. ch., 20 99; Pilgrim Cong. ch., 11.69, 32 68
Ft. Atkinson, German Cong. ch. 5 85
Independence, Rev. W. S. Potwin, for Marathi, 7 00
Moorland, Cong. ch. 2 50
Muscatine, A friend, 5 00
New Hampton, German Cong. ch. 4 00
Rockford, Cong. ch. 14 65——126 18

MINNESOTA.

Duluth, Pilgrim Cong. ch. 68 12
Minneapolis, Plymouth Cong. ch., 104.84; Como-ave. Cong. ch., 25; Fifth-ave. Cong. ch., 21.50; Vine Cong. ch., Mrs. S. V. S. Fisher, 10, 161 34
New Richland, Cong. ch. 3 25
Rochester, Cong. ch. 42 90
Silver Lake, J. S. Jerabek, for missionaries in India, 10 00
Spring Valley, Cong. ch. 6 25——291 86

KANSAS.

Blue Rapids, Cong. ch. 4 82
Bradford, C. C. Gardiner, 18 00
Broderick, Cong. ch. 1 36
Milford, Cong. ch. 6 55
Osawatomie, Cong. ch. 7 00——37 73

NEBRASKA.

Bennington, Cong. ch., for India, 1 10
Crawford, 1st Cong. ch., toward support of Rev. and Mrs. F. W. Bates, 5 80
Irvington, Cong. ch. 8 10
South Omaha, St. Mary's-ave. Cong. ch. 73 28
Steelburg, Cong. ch. 10 00——98 28

CALIFORNIA.

Messina, Highland Church of Christ, 10 18
Mokelumne Hill, Cong. ch. 3 00
Petaluma, Cong. ch. 18 00
Redlands, 1st Cong. ch. 94 11——125 29

Legacies. — Oakland, From the heirs of the late Seth Richards, in conformity with what they believe to have been his wish, 5,000 00

5,125 29

OREGON.

Willamina, Cong. ch. 1 20

COLORADO.

Colorado Springs, 2d Cong. ch. 16 60
Manitou, Cong. ch. 10 00——26 60

WASHINGTON.

Endicott, Rev. J. Hergest, 2 00
Lake Park, Cong. ch. 1 50
Marysville, Rev. Richard Bushell, 2 00
Seattle, Plymouth Cong. ch. 33 00
Washougal, Cong. ch., B. Acker, 5 00—43 50

NORTH DAKOTA.

Wimbledon, Rev. J. L. Martin, for work in India, 2 00

SOUTH DAKOTA.

Buffalo Gap, 1st Cong. ch. 6 10
Keystone, 1st Cong. ch. 1 00
Webster, Cong. ch. 9 00—16 10

MONTANA.

Livingston, Edward H. Talcott, 10 00

CANADA.

Montreal, Abner Kingman, 250 00

FOREIGN LANDS AND MISSIONARY STATIONS.

Hawaiian Islands. — Honolulu, Mrs. M. S. Rice, 450 00
Mexico. — Chihuahua, Trinity ch., English and Spanish Congregation, 74.79 Mexican, 36 87
Turkey. — Marsovan, An Armenian Protestant, Thank-offering, 22 00—508 87

MISSION WORK FOR WOMEN.

From Woman's Board of Missions.

Miss Sarah Louise Day, Boston, *Treasurer.* 6 00
For several missions in part, 11,089 43-11,095 43

From Woman's Board of Missions of the Interior.

Mrs. J. B. Leake, Chicago, Illinois, *Treasurer,* 3,000 00

MISSION SCHOOL ENTERPRISE.

New Hampshire. — Bennington, Y. P. S. C. E. (of which 5 for Turkey), 9.70; Claremont, Y. P. S. C. E., 5; Franklin, Y. P. S. C. E., 2.38; Orford, Y. P. S. C. E., 5, 22 08

Massachusetts. — Attleboro, 2d Cong. Sab. sch., 15.87: Braintree, 1st Cong. Sab. sch., 5; Dedham, Allen Y. P. S. C. E., 10; Cong. Sab. sch., 18; Mite-box, 7.90; Hardwick, Y. P. S. C. E., 2; Hyde Park, 1st Cong. Sab. sch., 13.02; Newburyport, Whitefield Y. P. S. C. E., 5; Pittsfield, Sab. sch. of 1st ch. of Christ, 32.52; South Framingham, Y. P. S. C. E. of Grace Cong. ch., 10; Sterling, Y. P. S. C. E., 6; Templeton, Trin. Sab. sch., 3; Whitinsville, Y. P. S. C E., for theological student, Adams, Natal, 30, 158 31

Connecticut. — Bridgeport, Y. P. S. C. E. of South Cong. ch., 13.87; Bristol, Cong. Sab. sch., 25; Hartford, A little boys' club, 5; Southington, 1st Cong. Sab. sch., 21.56; Suffield, 1st Cong. Y. P. S. C. E., 2.50; Windsor, Y. P. S. C. E., for Marathi, 10, 77 93

New York. — Brooklyn, Park Cong. Y. P. S. C. E., 4.67; Danby, Cong. Sab. sch., 2.98; Flushing, Cong. Sab. sch., for school at Broosa, 28.24; New York, Olivet Sab. sch., 50; do., Y. P. S. C. E. of Forest-ave. Cong. ch., 10; do., DeWitt Mem. ch., Children's Mission, 10, 105 89

New Jersey. — Newark, Belleville-ave. Y. P. S. C. E. 10 00

Pennsylvania. — Philadelphia, Park Cong. Sab. sch. 10 86

Florida. — Melbourne, Y. P. S. C. E. 10 00

Ohio. — Bellevue, Junior C. E. S., 2; Conneaut, Cong. Sab. sch., 10; Mecca, Junior C. E. S., 1.05, 13 05

Illinois. — Champaign, Y. P. S. C. E., 3.65, and Jun. C. E. S., 2.50; Chicago, Leavitt-st. Y. P. S. C. E., 10; do., Central Park Y. P. S. C. E., 8; do., Children of Rev. H. A. Cotton, for work in Turkey, 7.50; do., Pilgrim Mayflower Chapel Y. P. S. C. E., for school at Adana, 2.89; Naperville, Cong. Sab sch., 5; Oak Park, Cong. Sab. sch., 9.28; St. Charles, Cong. Sab. sch., 4.50; and Y. P. S. C. E., 3.50, 56 82

Michigan. — New Haven, Cong. Sab. sch. 4 01

Wisconsin. — Green Bay, Mizpah Y. P. S. C. E. of 1st Presb. ch., 25; South Kaukauna, Cong. Sab. sch., 10, 35 00

Iowa. — Emmetsburg, 1st Cong. Sab. sch., 3.14; Rockford, Cong. Sab. sch., 2.86, 6 00

Minnesota. — Freeborn, Cong. Sab. sch., 1.25; Lyle, Y. P. S. C. E., 2, 3 25

Kansas. — Diamond Springs, Cong. Sab. sch., for Armenians, 2.20; Western Park, Cong. Sab. sch , for work in India, 2, 4 20

Nebraska. — Doniphan, Cong. Sab. sch., 1.80; Palisade, Y. P. S. C. E., 3.25; Plymouth, Jun. C. E. S., 1.31, 6 36

California. — Green Valley, Cong. Sab. sch. 5 00

Colorado. — Colorado Springs, 2d Cong. Sab. sch., 4.56; Y. P. S. C. E., 2.70, 7 26

Washington. — Latona, Y. P. S. C. E. 1 50

North Dakota. — Fargo, Plymouth Y. P. S. C. E. 1 05

Canada. — Toronto, Jun. C. E. S. of Zion Cong. ch., for work in East Turkey, 1 00

539 57

CHILDREN'S "MORNING STAR" MISSION.

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Connecticut. — South Norwalk, Cong. Sab. sch. 33 00

New York. — Flushing, Cong. Sab. sch. 25 99

62 88

FOR SUPPORT OF YOUNG MISSIONARIES.

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Michigan. — Detroit, Y. P. S. C. E. of Evan. Cong. Christ ch., for Lee Fund, 2; Northport, Y. P. S. C. E., for do., 6; Union City, Y. P. S. C. E., 7.50, 15 50

Wisconsin. — Eau Claire, Y. P. S. C. E., for Olds Fund, 5; Kewanee, do., for do., 5; Milwaukee, Grand Ave., do., for do., 8.75; West Salem, do., for do., 5, 23 75

Iowa. — Des Moines, North Park, Y. P. S. C. E., for White Fund, 5; Glenwood, do., for do., 10; Waverly, do., for do., 10, 25 00

Minnesota. — Minneapolis, Pilgrim Cong. Sab. sch., for White Fund, 12.50; Waseca, Y. P. S. C. E., for do., 10, 22 50

Kansas. — Olathe, Y. P. S. C. E., for Bates Fund, 5; Strong City, do., for do., 1, 6 00

Nebraska. — Plymouth, Jun. C. E. S., for Bates Fund, 1 00

Colorado. — Lyons, Y. P. S. C. E., for Albrecht Fund, 90

North Dakota. — Ft. Berthold, Y. P. S. C. E., for Albrecht Fund, 5 00

141 65

ADDITIONAL DONATIONS FOR SPECIAL OBJECTS.

Maine. — Camden, C. L. Porter, for work in Bombay, 1; Gorham, Cong. Sab. sch., 15, and Mrs. Caroline Hunt, 5, for pupils, care of Mrs. J. D. Eaton; Scarboro, Y. P. S. C. E., for relief of native agencies, India, 6, 27 00

New Hampshire. — Canaan, Augusta Moore, for work of Rev. S. B. Karmarkar, 3; Winchester, Cong. ch., for relief of native helpers in India, 3.29, 6 29

Vermont. — Hyde Park, Cong. ch., for relief of native agencies in India, 35; Middlebury, J. E. Crane, for do., East Turkey, 5; Norwich, Friend, for do. in India, 15.63, 55 63

MASSACHUSETTS. — Boston, Mt. Vernon Chinese Sab. sch., for native helpers, care of Rev. C. R. Hager, 80; J. W. Field, for relief among helpers at Van, 50; A friend (Dorchester), for school Pagoda Anchorage, 5; Cambridgeport, Prospect Cong. Sab. sch., for work, care of Rev. J. K. Browne, 30; Chelsea, through Miss Ellen M. Stone, for resumption of Zornitza, 23; Dedham, M. C. B., for use of Rev. H. N. Barnum, 100; Fall River, A friend, for relief of native agencies, Marathi, 10; Globe Village, Y. P. S. C. E. and friends, for do., 48; Gloucester, 1st Cong. Sab. sch., for do., 15.24; Hadley, Y. P. S. C. E., for use of Miss H. J. Gilson, 7.75; Mansfield, Y. P. S. C. E., for Industrial School, care of Rev. James Smith, 15; Maynard, Mrs. L. Maynard, for work, care of Miss C. Shattuck, 10; Monson, Extra-cent-a-day Band, for pupils, care of Rev. H. N. Barnum, 33; Ware, Woman's For. Miss. Soc. of East Cong. ch., for relief of native agencies, India, 131.18; do., Cornelia A. Gould, for use of Mrs. M. E. Bissell, 2; Worcester, Miss H. E. Lamb's Sab. sch. class of Plymouth Cong. ch., for pupil, care Mrs. W. O. Ballantine, 12, 572 17

RHODE ISLAND. — Saylesville, Mem. Cong. ch., for relief of native agency, Marathi, 14 00

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NEW JERSEY. — Bloomfield, A friend, for pupil, care Rev. H. K. Wingate, 26; Bound Brook, Children, for relief of native agency, Marathi, 5; Bridgeton, Mrs. H. D. R. Reeves, for pupil, care Rev. Lewis Bond, 6.20; Glen Ridge, Cong. ch., Mrs. S. F. Campbell, for Bible-reader, care Rev. J. P. Jones, 12.50, 49 70

PENNSYLVANIA. — Philadelphia, St. Paul's Fraternity, 10, and Bible Class, St. Paul's Ref. Epis. ch., 30, for theol. student, care Rev. G. M. Gardner, 40 00

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OHIO. — Akron, J. W. Baldwin, for work, care Rev. F. W. Bates, 50; Cincinnati, Walnut Hills Cong. ch., for pupils, care Miss Bessie B. Noyes, 30; Oberlin, Students of Oberlin College, for work, care Rev. C. C. Tracy, 100; do., William M. Mead, for El Paso Training School, 15; South New Lyme, New Lyme Institute, for Hinga Library, 5; Strongsville, Cong. Sab. sch., for work, care Rev. I. J. Atwood, 2, 202 00

ILLINOIS. — Evanston, A friend, for use of Rev. S. C. Bartlett, 1; Lombard, Friends, for relief of native agencies, India, 7; Moline, 2d Cong. ch., for do., 4.41, 12 41

MICHIGAN. — Eaton Rapids, 1st Cong. Sab. sch., 4, and Ladies' Soc., 1.95, for relief native agencies, India: Grand Haven, Cong. ch., for native preacher, care Rev. W. N. Chambers, 10.35: Owosso, Mrs. Gould's Sab. sch. class, for pupil, care Rev. H. G. Bissell, 10, 26 30

IOWA. — Muscatine, W. F. Johnson, for relief of native agencies, Armenia, 1.50, and India, 1.50, 3 00

WISCONSIN. — Pepin, Rev. and Mrs. J. B. Thompson, for use of Rev. C. A. Nelson, 5 00

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NEBRASKA. — Crete, Y. P. S. C. E. of 1st Cong. ch., for native helper, care Rev. F. W. Bates, 5; Curtis, Y. P. S. C. E., for do., 5; Farnam, do., for do., 2.40; Santee Agency, A friend, for relief native agency, Marathi, 50, 62 40

CALIFORNIA. — Alameda, Cong. ch., for relief native agencies, India, 1; Oakland, Enoch E. Chakurian, for work, care Rev. J. C. Martin, 12.50, 13 50

CHINA. — Tung-Cho, Rev. Henry Kingman, for relief of native agency, India, care of Rev. E. S. Hume, 10 00

HAWAIIAN ISLANDS. — Honolulu, Two friends, for relief of native agency, India, 10 00

INDIA — Travancore, Native Christian Brethren, for relief of native agency, Armenia, R's 55.8, 16 65

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		2,143 78
Donations received in May,		31,246 98
Legacies received in May,		12,989 73
		44,236 71

Total from September 1, 1896, to May 31, 1897: Donations, $312,887.17; Legacies, $59,215.45 = $372,102.62.

For Young People.

SCENES IN SOUTH CHINA.

BY REV. C. R. HAGER, M.D., OF HONG KONG.

It is just fourteen years since the South China Mission of the American Board was founded. At that time there was not a single chapel, not a single school belonging to the mission, whereas to-day the mission reports show some 188 members, with five schools in the interior, four in Canton, and five in Hong Kong, while the number of chapels that are under the care of the mission

THE CONFERENCE OF THE SOUTH CHINA MISSION.

embraces nine in the country, two in Canton, and one in Hong Kong. The accompanying photo-engraving shows all the preachers and many of the Christians from the country. At the beginning of February of 1897, or just after Chinese New Year, we held our second annual Congregational Conference, which was attended by some seventy or eighty persons. Some of the members present have lived in New York, some in San Francisco, and some in Australia, so that it was quite a representative body of our Chinese Christians. If you will scan the picture closely, you will observe that many faces indicate a high order of intelligence. Surely the Lord has wrought great things for some of these men

who have been renewed in mind and heart. The bands of superstition which once bound their intellects have been forever severed and they are free men, free in intellect and free in heart. Altogether the fifteen or twenty preachers and teachers who are in the group are, with few exceptions, a strong set of men, and they are sure to be leaders among their own people in China. It was a great joy as well as delight to see this large gathering, where seven years ago we did not even have a chapel; but the greatest joy of all was to hear the earnest, spiritual addresses made, some of which were really inspiring.

The second picture represents Mrs. Hager's kindergarten school, which is in Hong Kong. Some thirty or forty children are in constant attendance, and it is marvelous how much of Scripture these little ones learn. Their songs and their plays are all in Chinese, but they go through their various movements with an

MRS. HAGER'S KINDERGARTEN AT HONG KONG.

ease that would speak well for older persons. They also learn a number of hymns which they sing quite well.

The school has been quite an object lesson to travelers and to Chinese who do not know anything about amusing children and instructing them at the same time. At the last Christmas occasion they had a separate Christmas tree, but before they received their little presents of stockings, sweetmeats, apples, and other dainties, they told the story of the angels' song, the Saviour's birth, and the shepherds watching their flocks by night. Then followed a number of songs, which the little three or four-year-old children sang with a great deal of spirit. The mothers and fathers of the children were all present and took great delight in seeing their little ones so happy and in receiving these little tokens for their faithfulness. Heathen mothers often come and peep in at the door and watch

the children at their plays. When a child comes to school with dirty face and hands, it is sent home to be washed, so that cleanliness is one of the first lessons taught. The picture shows some of the blocks with which the children play, while a few of the children of missionaries stand in the rear.

We have recently had an experience of sharp persecution in the village of Miu Pin. A piece of ground had been bought for a chapel, the money paid for it having been raised in America, chiefly among the Yung clan. Yung Chan, our helper at Hoi Hau Fau, had conducted the business, and this so aroused the anger of some of the villagers that one of them gave him a beating. Yung Chan's family were persecuted in such ways that they had to flee. A placard was posted boycotting both Yung Chan and Yung Pak, and the material bought for the chapel was seized and carried away. Yung Pak's father was compelled to sign a paper stating that if his son should be killed, he would not charge the deed to these villagers. Thirty dollars were offered for the head of Yung Chan. We had demanded through our consul that the lives of the Christians should be protected, that the stolen material should be restored, and that we be allowed to build at once.

But when we visited Miu Pin, together with some eight Christians, we found the placard boycotting Yung Chan and Yung Pak posted prominently, and we tore it down. This aroused the anger of the women, who tried to snatch the placard from us. They cursed us to our faces, slandered us in the most opprobrious language, and finally began to throw dirt at us. Not satisfied with this, some went to the fields to get filth to pelt us with. I escaped with only a little dry dirt thrown at me, though some of the young men urged the women to throw me into the pond. I never saw such furious women; they snatched at anything and everything to throw at me. One of the younger women railed at me in these words: "Who asked you to come to our village? You have no business here." She forgot that about 200 of her clan were in America. Five of our party were terribly bespotted; their caps, clothes, and even faces were one mass of dirt. The women seemed verily beside themselves. For a time I feared for the lives of some of our party and that our baggage would be stolen. The last man who escaped was Yung Chan, whom the villagers really wanted to catch, and he came near not being able to get away.

We were glad when we found ourselves unharmed and at a safe distance from the village. But what a sight we were! During the fray the gong was beaten, calling other villagers to come and help destroy us. The men urged on the women to do their worst, and they did it. Seldom have I seen such an uproar, and of course we were "killed," "drowned," "hanged," "cut to pieces," "beheaded" (as far as words went) a hundred times. We held a council, the result of which was my taking four of the men who were thus decorated with mud to San Ming city, where I wished to give the mandarin an object lesson that could not be questioned as to what his people had done. Unfortunately the mandarin was not at home, and the next day we walked some seven miles to find him. He was not very anxious to see us, but I presented my four men to him, and he again promised to punish the elders of the village and to render us full satisfaction. But will he do it? I have determined to give him no rest until he does attend to the matter.

The third picture represents a scene from actual life. It shows our Christian salt-fish dealer. He is weighing some salt fish, while another of our Christians stands near him with a string of cash thrown over his shoulder and a basket in his hand. This fish dealer goes to different markets, and he has secured quite a reputation for having good salt fish. He always has a few copies of the Gospel with him, so that when his fish are disposed of he sells the Scriptures.

Some little time ago a few wicked men stole his fish and the Gospels as well, and when the matter was reported to the authorities, the magistrate did not believe that he sold Scriptures. But such was the actual fact. He has led quite a number of Chinese to give up idol worship, and until recently, has held a service in his own village, instructing the little band of Christians. Some time ago

THE CHRISTIAN SALT-FISH DEALER.

the village women beat his wife for her faith in Christ, so that, for the present, the Christians have not assembled themselves together, as the village elders made a great ado about their meeting. All the Christians, however, remain firm, and the little company of believers keep pretty well together. It is a time of trial for them, but let us hope the Lord will soon deliver them out of the hand of their enemies. One of the greatest trials of this faithful fish dealer is that his eldest son is not a Christian, and he invites many an earnest Christian to talk to him so that he may accept the truth. At the beginning of this year his son virtually promised that next year he would become a Christian. May he keep his promise and thus rejoice the heart of his father!

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